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FOR AN

Improved Kafir Orthography,

BY THE

1879.

KING WILLIAM'S TOWN:
S. E. ROWLES AND CO., MACHINE PRINTERS, SMITH-STREET.
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BY THE

RIGHT REVEREND BISHOP OF ST. JOHN'S,

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THE existing translations of the Bible into Kafir are admitted by most missionaries to be unsatisfactory; and a very general desire exists to improve them, and to bring them up to our present state of knowledge. On all hands it is agreed that APPLEYARD'S Translation requires revision; and many missionaries are very far from satisfied with the New Translation, and are unable to regard it as having supplied a revision which meets the requirements of the case. Every one knows our indebtedness to Mr. APPLEYARD, and would treat his translation with all respect; but there are none who would not thankfully hail—Mr. APPLEYARD himself would, if still living—a new translation which should represent more exactly and idiomatically the original Scriptures in the native language.

The object and labour of us all, therefore, should be, without bitterness or obstinacy or prejudice, to do our best to produce a good translation; we should avail ourselves of the labours of the past whenever we can, but at the same time—acknowledging our allegiance to truth and right only, and not to the mere authority of names—we should be bound in no way to accept and continue the use of either what is old and first, because it is old, or what is new and last because it is new.

The object of the translator should be to represent as faithfully and accurately as possible the meaning of the original. A good translation cannot be verbal. Languages consist of words, and arrangements of words into sentences, or idioms; and to ensure a good and faithful translation, a knowledge of the latter is as important as a knowledge of the former. Every translation to be good must be *idiomatic*. To secure an idiomatic translation, the translator must *think the meaning* of what he is translating *in the language* into which he is translating.

In all languages there are various styles —the colloquial and the formal: the language of every day life, about common things,—more or less careless, inexact, and vulgar; and the language of narrative and of oratory, — more correct, exalted, and impassioned. The formal and more proper styles are those we should use in translating the Bible and Prayer-book.

All questions relating to words, their exact meaning and application, all arrangements of them into sentences, all idiomatic peculiarities, should be referred to competent natives, and be left to their decision; care being taken that they have first comprehended the meaning of the words they are required to put into their own language. No translator of the Bible or Prayer-book should proceed with the work without having a reliable native by his side.

But at the present time, when the question of translation and revision is occupying so much of the thought of missionaries and native converts, it may be wise to consider another question also, and inquire whether, whilst attempting to improve the translations, we may not adopt a better mode of spelling and writing the langauge. It is my judgment that it is highly important that we should not perpetuate the anomalous alphabet and mode of writing which have come down to us from the early missionaries.

The natives of South Africa had not sufficient intelligence to form an alphabet for themselves. Their language, though extremely remarkable for its grammatical structure, had not been reduced to writing; and consequently, whilst the authority of the natives as to words and idioms should be paramount, they are not competent to give any assistance in reducing their language to writing, except so far as teaching us the sounds which the characters are required to represent.

When the early missionaries set themselves the task of supplying the want of a written language, they had to determine whether they should employ a new set of signs, or some of the alphabets already in use. In considering the sounds met with in Kafir, they did not find them of so intractable a character but that, with few exceptions, the Roman Alphabet might be employed to express them. Indeed there was no other alphabet, to which a similar objection might not be made as to the Roman,—the impossibility of exactly expressing some of the sounds by means of the letters employed. Mr. MELVILLE BELL had not then invented his alphabet,—the only physiological and strictly philosophical one ever invented,—and even had it then existed, there would have been the same difficulties in adopting it as exist now, and they are probably for the present quite insurmountable.

But in choosing the Roman characters, it was wisely determined to make considerable

alterations and modifications in the use of them, so as to adopt a phonetic orthography.

There are, however, certain sounds in the Kafir language, so different from those of any European language, that it was necessary to have new characters to represent them. But the missionaries, instead of inventing new signs, did what appeared to them equivalent—they employed some of the Roman Letters which the phonetic system of writing rendered unnecessary, to represent sounds entirely different from those for which they are used in European Languages. In this I think they erred.

Another still more serious error was the system of running a large number of small words into one long word, without any reason that I have been able to detect, and with no other result than that of rendering the study of the language more difficult, and throwing needless obstruction in the way of reading and spelling.

With the view of making the present agitation regarding translations as widely productive as possible, I have determined to propose a few alterations in the alphabet, and to recommend a different mode of writing.

The vowel sounds in Kafir are very full and uniform. They are represented by the letters a, e, i, o, u; and are thus pronounced:—

A as *a* in father
E as *a* in mate
I as *ee* in feet
O as *o* in hope
U as *oo* in moon

There is a shortened sound of *a* and *e* final, which the organs of speech so naturally adopt, that it is not necessary to employ any diacritic sign to mark the difference.

U has also in some few words (Zulu) a sound very similar to the French *u*, but the examples are so few, that it is not worth while to mark them.

There are two other sounds,—one resembling *i* in *right*; for this sound *ai* or *ayi* is used, which the natives often pronounce as a dissyllable; the other resembling *ou* in *our*, for which *au* or *aau*, as *Kaula* or *Kaaula*, is used.

It is not proposed to make any change in the vowel system already adopted.

Most of the *consonants* may be retained with the powers they respectively have in English. And it would be convenient and greatly facilitate learning to read if all were named on one principle, viz., bi, di, fi, gi, &c., the *i* being pronounced like *ee* in *feet*.

It is necessary to remark on those only which are limited or modified in their application.

g is always hard, like *g* in *get*. For the soft sound of *g*, *j* is used.

r. This letter, under the mistaken supposition that the *r* sound does not exist in Kafir, has been unfortunately employed for the guttural aspirate (*ch* German). It has been also used to represent its true sound in words which are taken over from other languages; but more frequently, in condescension to the native difficulty in pronouncing the *r*, it has been converted into *l*. Lately, several suggestions, arising from the objection naturally felt to the continued use of the *r* for the guttural, have been made. The Rev. L. Grout and Dr. Bleek recommended the Greek *Chi*. But the introduction of a Greek letter into the midst of Roman characters disfigures the type. In modern Kxosa books, *r*, when used for the guttural, has a diacritic mark placed over it, ṙ. But if, as is admitted, an alteration be required, would it not be better at once to adopt some character free from objection?

The objections to *r*, whether with or without a diacritic mark, are these:—

1. The true *r* sound is met with in Zulu and Kxosa in certain onomatopoetic words, as *ukuti ru, to whir*, the *r* being pronounced in the strongest Scottish mode; and *ukuti dri, to whir*.

2. It occurs in Suto, where it largely takes the place of the *l* in Zulu; and also in other of the alliterative languages of Africa.

3. It is required in proper names taken over from other languages.

4. It is undesirable, as a question of education, to conclude that the native cannot pronounce the *r*. He can be taught to pronounce it in a few lessons.

The *r* therefore is retained with its usual power.

The *s* is used invariably for the hissing sound, as in *sister*.

There are three letters, *c*, *q*, and *x* not required in the phonetic mode of writing Kafir.

The soft sound of *c* is represented by *s*; its hard sound by *k*.

Qu is reprsented by *kw*.

And if the sound of *x*, as in *except*, occur in Kafir, it might be represented by *ks*.

Thus we have three letters *c*, *q*, and *x* not required in the Kafir alphabet; and there are several sounds which require either new letters or new combinations to represent them. They are:—

1. Three forms of the aspirated *l*.
2. Two guttural aspirates.
3. Three clicks.
4. Two nasalized sounds,
5. Several sounds which, although for the most part spelt by the Roman letters, have not been spelt uniformly, and which it will be worth while to specify.

1. THE ASPIRATED *l*. That a considerable difficulty exists in forming a determinate notion of the sounds arising from aspirating the *l*, is clear from the various ways in which it has been proposed to represent them; thus, besides *hl*, we have *kl*, *tl*, *shl*, *thl*. I should say the only one that is approximately correct, and that in some words only, is the last. In these sounds we must be careful not to be led away by local, personal, or tribal utterances, which, it appears to me, must have been the case hitherto. The best way of escaping such tendencies, and arriving at the correct pronunciation or orthography, will be to endeavour to ascertain the position of the organs of speech whilst uttering sounds.

The *aspirated l* sound has been compared with the Welsh *ll*. I have requested many Welsh people to pronounce this sound with the vowel *a* for instance They have, I think I may say invariably, uttered *thla*, which represents only one form of the combination in Kafir,—*hl*, *thl*, and *dhl*.

To pronounce *hl* with the vowel *a* for instance, without the introduction of any *t* or *d* sound,—place the tongue on a level and in contact with the upper teeth, with the tip a little separated from the tips of the front teeth, breathe through the space thus formed, and whilst breathing say *la*; the result is the sound required; that is we have a combination of what we may call the dental fricative or aspirate with the liquid *l*. It is quite intelligible that, from personal or local peculiarities, the frication may be more or less pronounced, being sometimes so rough as to resemble the sound it is attempted to represent by *kl* or *tl*. The same differences are observed in pronouncing the guttural fricative, as in the name *Usakhili* (Kreli) which is sometimes pronounced like the German *ch*,—or like *kh* *U-sa-khi-li*, or as if the syllables were thus divided, *U-sa-ḵ-hi-li*. So with this *hl* sound, —as in *inhliziyo*,—the frication is so great with some men as to almost resemble a click. This is occasioned by the contact of the tip of the tongue with the upper teeth whilst uttering the sound, giving rise to an explosive sound in connection with *l*, instead of a simple breathing.

In the same way *thl* may be pronounced viz.. by saying *la* in combination with *th* as heard in *thigh* or *breath*. But my opinion is that this sound and that of *hl* are interchangeable, and are used indifferently by different persons, or by the same person at different times.

Dhl may be pronounced in the same way, viz., by saying *la* in combination with *th* as heard in *thy* and *breathe*.

It does not appear at all necessary to introduce new signs for the aspirated *l* sounds.

THE GUTTURAL ASPIRATES are two in number, the soft guttural and the rough guttural. The first is the German *ch*, or the Scotch *ch* in *loch*. For this I have hitherto used *hh*, as the simple *h* and this guttural are interchangeable; and this guttural aspirate may be regarded as only a more pronounced form of *h*, that is, the result of a greater frication. In this I followed precedent. But as the custom, of marking the aspirated consonants by a Greek aspirate over the following vowel, has become common in Kafir books, I consider it would be better to employ the *h*, with the addition of the aspirate before it, as *ʻh*.

For the second guttural aspirate, (of the character of which as an aspirate I have no doubt, though some have regarded it as a click) for which Mr. GROUT recommends the Greek *chi* with a dash, as he recommends *chi* for the former guttural,—I have used *hh* italicised in Roman print, and in Roman type in Italian print. As this variation of type is ugly, I would recommend that we use the *h* with the Greek aspirate after it as *hʿ*

We should thus have the aspirates *h*, *ʿh*, *hʿ*, which would be a simple and efficient mode of representing the sounds, and would scarcely have the appearance of introducing new signs.

3. THE CLICKS. As the letters *c*, *q*, and *x* were not required for the phonetic spelling of Kafir, they have been employed to repre-

sent the clicks. There is the greatest possible objection to this. For these letters are required to represent very different sounds in languages which the natives are learning; and the use of them (for although apparently not generally noticed, *c*, *q*, and *x* are really only an inconvenient kind of diacritic mark) is inconsistent, and obscures the real character of the click sounds and prevents a ready comprehension of their meaning.

The clicks are not consonantal sounds by themselves, but are sounds united to and modifying certain consonants. In Kafir the consonants thus modified are *g*, *k*, and *n*. Tnere are three click-sounds,—the dental, palatal, and lateral,—and the three consonants are severally modified by these three click-sounds in three ways.

i. *The dental click* is similar to the sound we make when vexed, and is formed by placing the tip of the tongue to the tip of the front teeth, and withdrawing it with a suction. This produces a simple click sound and it wlll be found quite impossible to combine this simple *click-sound* with a vowel so as to form a syllable without the aid of some consonant.

ii. *The palatal click* is formed by placing the tongue against the roof of the mouth, so that the tip shall be against the roots of the upper fore teeth, and withdrawing the tongue with a strong suction.

iii. *The lateral click* is formed by placing the tongue somewhat loosely into the roof of the mouth, and withdrawing one side of it from the double teeth with suction. It is similar to a click made to urge on a horse. There appear to be two modifications of this sound,—which may be merely personal or tribal, but which are quite distinct,—caused by withdrawing the side of the tongue in front from the bicuspids, or behind from the molars.

As with the dental, so with the palatal and lateral clicks, it is quite impossible to combine them with vowels without the aid of some consonant.

Dr. Bleek and the Rev. L. Grout have proposed that we should use the signs recommended by Lepsius. The signs are / for the dental; ! for the palatal; and // for the lateral click.

The introduction of new signs as letters to an alphabet already in use, is always difficult, and when avoidable is objectionable; and it may well be demanded of those who suggest them that the new signs shall be distinct in print and easily adaptable to writing. The signs suggested by Lepsius are lacking in both these characteristics. I am therefore decidedly of the judgment that they should not be adopted.

I have at various times discussed the subject with other missionaries. All agreed in the importance of having new signs for the clicks, and most of them that the sign should be in the form of a diacritic over *g*, *k*, and *n* respeetively. After much consideration, I conclude to propose the following:—

For the dental click .. ǵ ḱ ń

For the palatal click .. ǵ ḱ ń

For the lateral click .. g̈ k̈ n̈

4. Two Nasalized Sounds. The first is the nasalized *g*. As in *nga*. The *n* is here used to denote nasalization, and I would not suggest any change.

There is another nasalized sound, not occurring, so far as I know, in Zulu, and only occasionally met with in Kxosa. It is common in Swahili, and in the language of tribes on the Shiré. Bishop Steere used for this sound *ng'*. He remarks,—

"*Ng'* is a peculiar African sound, much resembling the *ng*, which occurs at the end of many English words. If we could divide *longing* thus *lo-ng:ing*, without at all altering the pronunciation, it would come very near the African sound, which is never final because all Swahili syllables must end with a vowel. Some prefer to write this sound *gn*, as it resembles the sound given by Germans and others to those letters when they occur as initial letters in Greek This sound must be distinguished from the common sound *ng*, in which the *g* distinctly passes on to the following vowel as in the English word *engage*; in *ng'* both sounds are heard, but neither passes on to the vowel."

I would remark that in the Kafir languages the *ong* represents a nasalized *g*, whilst the sound in question appears to be a nasalized *n*. Some natives pronounce it with a slight aspirate. I should recommend *ṅ*. I have met with it in the following words:—

Inaukazi, a harlot. Ṅi! well!

Uku ṅonzela, to make faces.

5. Some Other Sounds. It is not necessary to allude to many of these combinations, for a little attention will enable the reader to recognize the pronunciation from the letters employed.

jw. I do not know any sound in English resembling this, but its pronuciation is distinctly indicated by these letters; as *isijwili*, a lamentation.

ny, like the *ni* in *onion* or *companion*; as *inyaniso*, the truth.

tsh, like *ch* in *church*; as *uku tsho*, to say so.

ty, a sound quite distinct from the last, and not to be confounded with it; as, *uku tya*, to eat.

There are many other combinations which would be better illustrated in a 'First Reading Book' than explained in the Alphabet.

PART II.—KAFIR ORTHOGRAPHY.

TWO modes of writing South African Languages have been adopted: one, in which a number of small words is run together to form one long word, as *andisafanelekile*, "I am no longer worthy"; the other, in which the several words are separated from each other by spaces, as in English.

As regards the former, I am quite unable to see anything to recommend it, or to conceive the reason why it has been adopted. It needlessly adds to the difficulty of learning to read and to spell, and greatly obscures the structure of the language.

Let us take a few examples.

The natives say for "I love him," *Ndi m tanda*, "I him love," where every word is as distinct in Kafir as in English. How obscure does "*Ilovehim*" look in English! No less does *Ndimtanda* in Kafir.

Why should we write *ngabebabopa*, "they ought to bind them," and not *nga be ba bopa*? Why should we run the Kafir words together, when we write the English words apart? How strange it would appear and how difficult it would be to understand the English if written thus, *Theyoughttobindthem*.

A person understanding the language gets over the obscurity by the context, and even he has a difficulty in determining whether he is to understand *ubuya*, as *u b' u ya* "you were going," or as *u buya*, "you are coming back." So in the following sentence, *Nembala ateti gulu gudu ukungena*, "So then he hastens inside," he may see at once that *teti* is not the negative form of *teta* "speak;" but it requires a ready knowledge of the language to separate a sentence so written into its elementary words, and catch at once the meaning of *a t' e ti* in *ateti*.

I presume that this mode of writing several words together is adopted, because in listening to a native speaking it sounds as though the words were pronounced together, and possibly from some idea that the pronouns *subjective* and *objective* are verbal inflections, and as such are really a part of the verb. But the pronouns are as distinct from the verb as they are in English, and have a function quite distinct from verbal inflection. As regards several small words, in conversation and reading, being pronounced together as one word, it will be observed (when the supposition is not attributable to the inaptitude of foreign ears) that the same thing occurs in every language. For example in the sentence above, "They ought to bind them" sounds as much like one word in English as *Nga be ba bopa* does in Kafir.

Let us take a sentence from the *Cape Folk-lore Journal* at random:

Andiyi kuniweza kukuba benindicumcumza.

"I will not bring you over, because you crushed me," or word for word, "Not I go to bring you over, it to be (being a fact) were you me crushing." Let us write the English words together, and see what an odd effect is produced. Iwillnot bringyouover, because youcrushedme.

Do we not utter the sentence very much as though it consisted of but four distinct words? If we watch our own reading or talking, we shall find that every paragraph consists of sentences and subsidiary sentences; in the subsidiary sentences the several words are pronounced rapidly, so as apparently to coalesce into one word; each subsidiary sentence is separated from the other by a slight pause. As in the above sentence, Iwillnot /

bringyouover/, because/ youcrushedme.

I have selected an example from the *Folk-lore Journal*, because I have observed that a new system of division is being adopted in several Kafir publications, which appears to show that working linguists are dissatisfied with the present mode of writing the language, and are trying to grope their way to something more satisfactory. Thus, in the sentence just quoted, the pronunciation has not determined the division of the words; for there is no perceptible pause after *yi*, but the subsidiary sentence "I will not bring you over" would sound like one long word, *Andiyikuniweza*. But here *andiyi* is regarded as one word, that is, as the negative form of *uku ya* "to go." And doubtless this domination of a grammatical principle over the mere sound of utterance is an advance in the right direction.

Let us take another example from the *Isigidimi*:

Umbuso wama Ngesi.

Here *wama* is written apart from *Ngesi* which is dignified by a capital letter. Now *wama* should not be separated from *Ngesi*; it is the initial change by which *Ingesi*, "an Englishman," becomes *Amangesi*, "Englishmen." The *wa* is the possessive particle, which coalesces with the initial *a* of *Amangesi*, making it a plural possessive case. Clearly such a division of the word is improper. Thus we have the strange anomaly of a word being divided into syllables, whilst distinct words are blended into one long word.

In the following line we have *kuse mpatweni*.

Here *ku* and *se* are united, whilst *se* which belongs to *mpatweni* is separated from it. If pronunciation is to govern our mode of writing, it should be *kusempatweni*; if grammar and orthography, *ku sempatweni*. For the *m* in *impato*, does not belong to the root *pato*, but to the prefix *im*, and it is not to be pronounced with *p*, but with *i*, the proper division of the syllables being *im-pato* not *i-mpato*. *Empatweni* is the locative case, the initial *s* is simply euphonic to prevent the *ku* and *e* from being slurred.

Whilst speaking of the division of syllables I would point out a similar mistake in the "Kxosa Psalter." In the first two verses we meet with two instances;

nge-ntliziyo for ngen-tliziyo
ngo-mbulelo for ngom-bulelo.

n and *m* belong to the prefix, and not to the root, and should be pronounced and written accordingly.

If we turn to older Kxosa publications, we shall find that recent writers are departing in several particulars from the former mode of writing, without being apparently guided by any fixed rules. I have quoted the above examples merely for the purpose of showing that a new mode of writing the language is being adopted. But the new system is not an improvement on the old; for whilst the old mode of running words together is in most cases retained, in others it is arbitrarily set aside; whilst in some instances we find the division carried so far as to separate definite words into syllables.

I see no probability of missionaries coming to an agreement or of escaping from an arbitrary system which must lead to sundry anomalies, except by agreeing to write each word as a distinct word.

I need not say much on this method of writing words apart, because it is in itself so self-evident. But there are still some difficulties which require a few remarks.

When a sentence or several words have become petrified into a word, although its etymology may be still clear, I should write it as one word, as *ngani*? not *nga ni*? "Why?" *kangaka*, not *ka ngaka*, "so much." Prepositions with the cases they govern may be written together, as *kuye* not *ku ye*; *nami* not *na mi*: and such words as *bakowetu*.

Again, I would not separate the possessive particle from the noun. In most instances they are necessarily blended, as *umntwana wenkosi (wa-inkosi)*. I would also write *umntwana kagangelizwe*, that is, I would regard *kagangelizwe* as the possessive of *Ugangelizwe*. I would also write *umntu wasemtata*, and *umntu wakwazulu*, not *wa s' Emtata* or *wa kwa Zulu*; regarding them as possessive cases, and examples of the mode in which the possessive of persons and places is formed.

Another, perhaps arbitrary, but still convenient mode of writing is to write *uku* "to" by itself when the verb is used as a verb, as *uku tanda* "to love;" *ndi ya, ku-tanda*, "I am going to love;" but when the verb is used as a noun to write it as one word as *ukutanda* "love;" *ukutanda kwake kukulu* "his love is great."

There is a difficulty also as regards capital letters, and we find consequently in printed books some ugly anomalies: such as a capital in the middle of a word, and para-

graphs beginning with a small letter or two capitals. This has apparently arisen from not considering that the prefix is an essential part of a noun, and so giving the nominal root an undue prominence; and partly, from our being unaccustomed to those *initial* changes upon which grammatical inflection in the Kafir languages so much depends. We thus almost lose the identity of a word by its having an altered beginning, and try to fix it by a capital in an unusual place; as *Inkosi*, *Enkosini*, and so it is usual to write *e-Nkosini* or *en-Kosini*; and in the vocative case *nKosi*. It appears to have been overlooked that *Enkosini*, is quite as distinct and complete a word as *Inkosi*, and if it requires to be dignified by a capital, the capital should take its place as the head-letter. To use capital letters to distinguish roots is a novelty in writing. When a capital is placed at the beginning of a root as *nKosi*, "Lord" or "Chief," *Kosi* which thus bears the mark of eminence has no personal meaning, indeed no meaning whatever, and thus a mark of eminence is thrown away on a meaningless combination of letters, which can only assume a living sense by having combined with it the requisite prefix. Doubtless both roots and prefixes had originally determinate meanings well understood; but these meanings are no longer known, and the prefix forms an essential part of a word, and is necessary to specialize the root meaning, whatever it might originally be, thus:—

root	*ntu*
um-ntu	a man
ubu-ntu	man-hood.
isi-ntu	man-kind.

It would save us from many difficulties, if we could concur in giving up capitals altogether, or in using them solely for the purpose of marking paragraphs, or the commencement of a new clause after a full stop; and proper names in the nominative case. As the feeling is strong in favour of marking the Divine Names by a capital, and it is desirable so to mark them, I would recommend that they be always written in small capitals thus:—UTIKXO, ETIKXWINI; INKOSI, ENKOSINI, &c., thus getting over the difficulty of the change of the initial by inflection; but if this is not adopted, the capital should always be the head-letter, whatever that letter be.

S. E. Rowles & Co., Machine Printers, Smith-street, King Williamstown.

Copy Letter to The Bishop of Edinburgh.

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Natal Mail
E. 187

Natal Park
Croydon
30 Nov: 1880

281

I have trying letters to day (Nov 30) from Umtata, which, although the danger is now over, show, that our party there have been subjected to much alarm & trial.

It appears that the panic has been much greater than the real danger, but the trial and unsettlement have been equally painful for those who have had to suffer them.

I will give you a regular account of the progress of events, as I understand them from the private letters I have received.

It appears that Umhlonhlo, the Pondomisi Chief, was asked by Mr. Hope, the Magistrate in his country, to assist the Government with men to go against the Basuto. He promised to comply, & invited Mr. Hope, & Mr. Newman and Mr. Warren, Clerks of Major Elliott, Chief Magistrate at Umtata, to witness the War dance at his kraal, and then murdered the three.* It does not appear that Umditshwa, the other Pondomisi Chief, joined him, or that the Officials and white people in the neighbourhood of St Augustine's were threatened, but, supposing themselves in danger, they shut themselves in on the defensive, & then were surrounded; and the country around was full of the hostile natives, & they were unable to get away for some time, but are now relieved. It was reported that several were killed, Mr. Walsh the Magistrate, our Mr. Cameron who had gone there for Sunday Service, & Mr. Stewart, our Missionary, who was taking duty there during Mr. Key's absence. But this was false, and they are all now in safety.

After killing Mr. Hope, Umhlonhlo took his army

* The death of Mr. Hope only has been really confirmed

throughout the land, killing, & burning white men's houses, and plundering their property. They appeared within sight of the Umtata; the people there were taken by surprise, & wholly unprepared. Mrs. Callaway & the lady portion of our party were intending to leave by waggon for King William's Town on the Monday, Oct. 25th.; on Sunday they were ordered to take refuge in the School Buildings, where many joined them. On the morrow they went into daager close by, & arrangements were made for defence. The Colonists around came in; a body of plunderers came and plundered stores on the opposite bank of the river, and apparently some crossed the ford immediately above the Cathedral; but three having been shot, the rest ran away, & the immediate danger passed away. Mr. Callaway wrote on Oct. 28th. She had then returned for a few hours to our house with her party, and matters were assuming a calmer & quieter

Archdeacon Waters writes from St Mark's on the 28th. of Oct.

The emigrant Tembus were in insurrection, and it appeared desirable to send Mrs Waters, Mr. Key's Children, Mr. Harry Waters, & Mr & Mrs Mitchell to King William's Town.

"All Saints" had been deserted by White men & the neighbouring Magistracy by the Officials. This Station is situated in Dalasile's territory, a Tembu Chief.

From Imalatiela I heard last week. The Jonkins were advised by the Magistrate to go to Kokstad, as there was reason to expect that an attack would be made on Imalatiela by an army of Basuto, who were known not to be far off. Mr. Jonkin put his wife & other white women, &c, in the waggon sent for them by the Magistrate. On their way to Kokstad they were stopped more than once, and insultingly demanded to give food; & a young man who came up on horseback, was ordered to dismount, & horse, saddle, &c taken from him. But they are now safe at Kokstad, & it is not certain that their property at Imalatiela has been plundered, or the houses destroyed. There is now placed there a body of Mounted Police, & Kokstad & Imalatiela were regarded as secure.

Mr Chater of Ensikeni was warned that a Suto Army was not far distant, & that they might be attacked. He took his wife & little boy across the Umzimkulu into Natal, & bravely returned to his Station. The Sutos went to the Suto Station of Umkheli, & it is supposed that some of them at least have joined the rebels, and gone over the Berg to assist them against the Government. But the action of Umkheli's people is not yet clear.

Clydesdale is out of the circle of trouble.

The war spirit is not yet quelled, & the union of the native tribes against the white man, which Colonists have suspected and spoken of for years, & which appeared to well informed men to be imminent immediately after the defeat of Ketshwayo and his Zulus, appears nearer accomplishment than ever

I should be very glad if some scheme could be at once entered on, to raise funds for the immediate relief of the Missionaries, for not only have some, as Mr Tonkin been subjected to loss, but all are put to great additional expense under existing circumstances.

Signed / Henry St Johnó.

St. John's - Bp 25 Oct & 30 Nov.

Society for the Propagation of the Gospel.

FOREIGN LETTERS.

1880

285

Arrival No. 21580 &

From Bishop of St. John's

Dated 25 Oct & 30 Nov - 1880

Received

Before Standing Committee 16 Dec.

Answered

& Rev Trojan

CONTENTS.

[4.] BISHOP OF ST. JOHN'S, 25 Oct.—21580:

Asks, in substitution of the requests of the Diocesan Finance Board of 24 June,

(1) That the present distribution of the block grant be continued for 1881.

(2) That in addition to the block grant the Society would provide travelling allowances for Messrs. Button (? £50), H. Waters, Green, Masiza, Tonkin, and Chater, £25 each = £175 per ann.

(3) That out of the special sum of £400 reserved for supplying help during the Bishop's absence, a sum be granted to meet the Vicar-General's extra travelling expenses, £100, and towards the Bishop's voyage to, and travelling expenses in, England, £140 up to the present.

[5.] 30 Nov.

Reporting on the war in St. John's Diocese, and suggesting the raising of funds for the relief of the Missionaries.

Kaffraria Rec'd
143

(Copy)

287 1

St Andrew's [Scotland]
25 October 1880

21580
80

I. To The Revd Henry W. Tucker
Secretary S.P.G.

My dear Sir

Your note, with the Report of the Kaffraria Finance Board, reached me on Friday. I am obliged to you for referring it to me. The Board held its annual meeting on June 24th, and there had not been time for news of the state of my health to have reached the Umtata, and no doubt the Report was forwarded direct to you, under the impression that I was unable to attend to business.

The Board appears to have lost sight of its own transactions during the last two years, in relation to the question of allowances.

You will remember that the Society did not accept our proposal to give up allowances altogether, and to give the Missionaries a larger Income. But, although you objected to "consolidated Incomes," you did not object to allowances on principle. But we had so rearranged the distribution of the S.P.G. Block Grant as to take on other Missionaries, and we could not at once, without an addition to the Grant, make allowances. Of course, if the Missionaries' Incomes could not be increased, the allowances become necessary, and I should be glad if the Society could make such an addition to the Block Grant, to enable the Board to propose what allowances shall be made to the several Missionaries. For, in the indefinite form in which the Board presents the case, it is clear that the Society cannot well take notice of the application. The unusual form too in which the Report has been drawn up, leaves the Officers of the Society in obscurity

as to what is asked, without much trouble being taken to analyse the Report.

I would therefore suggest, that the following be substituted for it, which is wholly in accordance with the wishes of the Board, so far as it had a right to suggest any thing.

1. That the Block Grant be continued for 1881, and disposed of in Incomes to the several Clergy and Native Teachers, in the same way as for the current year 1880.

2. This leaves £4, which is stated by the Board as a balance in hand, and is voted as an allowance towards the travelling expences of the Rev.d J. W. Green.

But this is a mistake. At our last Synod, the Clergy expressed their wish that the Bishop, as President of the Finance Board, should draw all Salaries from S. P. G., and pay the amounts by cheque to the several Missionaries. This plan, which is undoubtedly the right and best plan, of course throw the responsibility of the Discount on Bills on the Bishop, which would amount altogether at the usual Discount of 1/2 per cent on £2900, (viz: S. P. G. Block Grant £2400
S. B. M. Bishop's Income 500)
to £14.. 10.. 0

So that so far from this £4 being a balance in hand, and appropriating it as proposed, it leaves the President, without any fund as President to draw upon, a debt of £14.. 10.. 0. His meeting the discount of the Bills out of the general Fund which he raises by his own exertions, is only a temporary expedient to prevent the expense from falling on the Individual Missionary, with his already too small Income. So that I must request the Society not to allow of this disposal of the £4.

I have already represented to you that it is necessary

either to increase the Incomes of the several Clergy by £25 per cent, which just represents the increased cost of living within the last four or five years, or to make allowances.

The principle was admitted by you, and practically so by your allowing, at the recommendation of the Board, £50 per annum to Archdeacon Wales for travelling expenses.

i. I would suggest that this allowance be continued.

ii. That a similar grant of £50 per annum be made to Archdeacon Button, who is doing a large and rapidly increasing and solid work in Griqualand East. He has established his mission with small funds, and is, I know, often shrilly pressed for means. He has to keep two horses £30 . 0 . 0

iii. I would suggest that the following S.P.G. Missionaries be allowed towards travelling expenses

Rev. Henry Waters - St Alban's — —	£25 . 0 . 0
Rev. J. W. Green — All Saints — —	£25 . 0 . 0
Rev. Peter Maseza, Native Priest, acting as Itinerant Missionary in St Mark's District & Tsingoland — —	£25 . 0 . 0
Rev. Bransby Key — St Augustine's, has, I believe, an allowance for a horse, which I would suggest be continued, or if he has not, that he also be allowed £25.	
Rev. C. D. Tonkin, Matatiele	£25 . 0 . 0
Rev. J. G. Chater — Umsikeni	£25 . 0 . 0
	£175 . 0 . 0

Brought forward

The Society does not, except under special circumstances, make grants for buildings

I have already applied to S.P.C.K. for aid for most of the Missions mentioned in the Report as asking for such aid.

Before I can ask the Society to make grants for such a case as Peter Masiqu's, Kokstad, I must ask for aid for many other cases of Natives, &c, who have been already engaged, and who are a great burden on the Bishop's general Fund.

He is responsible for the following.

1.	St Mark's. Mr. Mitchell, Deacon aiding Archdeacon Waters.		75 . . 0 . . 0
2.	St Augustine's. Native Teacher.		40 . . 0 . . 0
3.	Kokstad. Paul Bonsa, Native Evangelist		40 . . 0 . . 0
4.	Matatiele. Suto Teacher with Mauzi's people		15 . . 0 . . 0
5.	Ensikeni Suto Teacher at Umkheli's		20 . . 0 . . 0
6.	Suto Teacher at Ensikeni.		12 . . 0 . . 0
7.	Clydesdale Griqua Teacher		80 . . 0 . . 0
8.	White Schoolmaster. These two Teachers were appointed in 1874, and the Salary of the Schoolmaster £100 a year, was provided by a Scotch lady for a few years. She then gave £50 a year, and is now dead. Mr. Button has a Government Grant. I do not know how much. I would ask for		40 . . 0 . . 0
9.	Mr. Davis of Kokstad	200 . . 0 . . 0	
	Ditto Allowance for a horse.	25 . 0 . . 0	
	Carried forwd	£547 . 0 . . 0	

Brought Forwd £547. 0. 0

Umtata.

Rev. J. M. Cameron, Curate, & acting as Schoolmaster to the College Boys 125. 0. 0
Towards this Income I have a Govt. Grant of £60, and an Endowment of £70

Mr. Tyler Second Master.
Govt. Grant £40 60. 0. 0
Pupil Teacher Native 40. 0. 0
Jno. Nsiko. Native Deacon 100. 0. 0
Diocesan Secretary 25. 0. 0
Assistant Diocesan Accountant 25. 0. 0
Mr. Wakefield, our Secular Superintendent fills this post, besides attending to the whole secular department, and thus probably saves the Mission his whole Income 175. 0. 0
The Finance Board voted the £25 per Ann: for the Diocesan Secretary, & the Assistant Diocesan Accountant, but having no funds at its disposal, it falls on the Bishop to provide these amounts.

Girls' School.
Schoolmistress — Govt Grant £30 80. 0. 0
£1177. 0. 0

Besides other expenses to a very heavy amount, the Bishop is responsible for £1177 per annum over all public Grants. His average expenditure during the last 3 years has been £2000. You will understand that the above figures are from memory;

but I believe they are substantially correct, probably only a few pounds wrong either way.

Whilst writing on the subject of Finance, I would make the following request on my own behalf.

It was necessary to give the Vicar General an extra allowance for travelling expenses. I have therefore paid to him £25 per quarter, viz: the £100 per annum granted by S. B. M. for the Bishop's travelling expenses.

I may say, that my travelling current expenses have averaged £300 a year, which I have met by S. B. M. Grant, out of the General Fund £100, & my Private Income £100, besides purchasing conveyances, horses, harness, &c out of my own means.

It was necessary that I should leave Mr. Calloway at the Umtata, which arrangement has proved evidently important to the work there; our housekeeping therefore has not been materially lessened by my absence.

I would therefore ask the Society to make me a Grant out of the £400 so liberally made to meet the expenses of supplying the Diocese with help during my absence, and which I highly appreciated as an expression of sympathy, — a sum to meet the £100 for the Vicar General, and towards my voyage and travelling expenses in England. The latter has amounted up to the present time to about £140.

I am very much better, & hope before long to be able to return to my Diocese. I intend to be in London in the course of a fortnight or so, & will call on you as soon as possible, to explain what may require explanation in the above, & to discuss with you our general position.

I am Dear Sir

Yours faithfully

(signed Henry N. Johns

KAFFRARIAN MISSION.

MORLAND PARK, CROYDON,
20*th December* 1880.

THE intelligence which has reached us of the uprising of the Native Tribes in some parts of Kaffraria has made a large demand on us for our sympathy and prayers. But it has, I understand, excited in the minds of many not only alarm but apprehension that the past work there has been entirely overthrown, and that there is little hope for the future, or need for further exertion. This is a wholly exaggerated idea of the evil, and is not shared by the *Missionaries themselves*, who are one and all ready to abide by their posts of duty, and who trust that this disaster, so apparently overwhelming, will, by God's grace upon their labours, turn out rather to the furtherance of the Gospel they have to proclaim in that land of darkness.

The hostility of the heathen has been shown not only towards all white men, but also to those natives who are Christians, or who have manifested a disposition to adopt the new culture. The chief enmity, however, appears to have been manifested towards the magistrates, some of whom were shut up in their residences and besieged there, and the houses of several destroyed.

The chiefs, in several instances, when not openly hostile, declared their inability to restrain their people; whether this was for the purpose of concealing their own participation in the crimes of murder and plunder, or whether it was really true that the people were themselves hostile to the white man, they were clearly under no effectual control; and the Government will doubtless feel it more important than ever to establish amongst them a more efficient system of Police under British Magistrates.

The damage done to our own Mission Stations, and the sufferings and trials of our own Missionaries are already pretty well known, but it may be as well to recapitulate them here.

St. Mark's, under the charge of Archdeacon Waters, the oldest Station in Kaffraria, has sustained no damage, beyond what the necessities of defensive preparations required. When our last letters of November 11th were written, it had already resumed its usual routine.

All Saints is destroyed, and necessarily abandoned.

St. Augustine's more or less damaged.

This neighbourhood has suffered the saddest and most irremediable loss of the whole diocese. The natives of Inbogatwana, one of the out-stations of St. Augustine's, and probably the natives of some other out-stations, were summoned by one of Umditshwa's sons to an Assembly, and having placed the men apart he deliberately shot seven of them, who were teachers, catechists, or schoolmasters. The women and children were allowed to escape; 150 refugees from these stations had assembled at the Umtata for safety and support.

Matatela, under the charge of the Rev. C. D. Tonkin, has not been materially injured. Mr. and Mrs. Tonkin were staying at Kokstad. Mr. Tonkin had been able to return to his Station, and ascertain the extent of the evil.

The following Missionaries have suffered most severely:—

Mr. Key has lost almost everything, furniture, and personal property.

Mr. T. W. Green, almost everything.

Mr. Stewart, everything.

Mr. Tonkin, almost everything.

The Native Christians have also suffered, but we cannot at present estimate the extent of their loss.

It is a relief and comfort to find what a centre of security and help the Umtata has proved. Only three years old, yet being the seat of the chief magistrate, and of the Cathedral, and of the already flourishing Educational Establishment, it was naturally the point to which all colonists in the neighbourhood looked, and to which they flocked. 1100 white men had collected there, and 150 refugees from the Pondomisi under Umditshwa found there protection and support.

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301

The first reports, written under the influence of sudden panic, were naturally more or less exaggerated and incorrect. But the panic soon subsided. The able management of Major Elliot made it comparatively secure from the attack of natives, in a few days, and the inhabitants rapidly resumed their usual routine of daily work. The Mission Party had returned to their home by day; the Boys and Girls Schools were open, and the Cathedral Services continued. Thus the check to work at this place has been of a very temporary character. In fact none of the chief centres of our Mission work, St. Mark's, Clydesdale, and Umtata, have been materially affected. Our chief loss, no doubt, is in the massacre near Inbogatwana, where fell Klass Lutseka, a very earnest and promising catechist, of whose future I entertained sanguine expectations, and other natives preparing to become teachers. Klass Lutseka had a well-behaved boy at the Umtata School, and another (Daniel Sokombela) also had a clever lad there. We may hope that these orphans will be duly educated and brought up to fill their father's places.

It ill becomes us who have received so much good from our Divine Master in the prosecution of His work in Kaffraria to be discouraged by these sad events. Are they not rather a call to us, now that the first blood of Christian martyrs has been shed in Kaffraria, to gird up the loins of our minds for fresh exertions to deliver out of heathen darkness those ignorant savages who knew not what they did in slaying those men who were in reality the first-fruits of God's seed amongst them, from which might have sprung, after a time, so great a harvest. But may not their blood cry more loudly to their murderers than their living voices did?

The work must not be allowed to falter for a moment. We are not conquered. We did not go to that dark part of the world to be conquered, but by the Name and might of Christ to overcome; and I speak for myself, and I believe for my fellow-missionaries, when I say, we have no thought of giving up the contest, no thought that the enemy has gained aught by slaughtering the men who were beginning to believe in, love, and follow Christ. *They* have conquered; and it remains for us to avenge their fall, not by returning hate for hate, and cruelty for cruelty, but by bearing to their murderers the knowledge of the love of God in Christ, winning them to join the army of love and good-will.

We would, therefore, most earnestly press upon the friends of the Mission to exert themselves with more energy than ever; for we have before us not only to complete the Colleges, etc., at Umtata, and to extend the work in all directions, but also to build up the Stations which have been laid waste. It is impossible before the exact information, for which I have applied to the Archdeacon, comes to hand, to state what amount will be necessary for the latter purpose. But I would urge with as much earnestness as possible, that efforts be made to raise funds for the Boys and Girls School, the College, and the Stone Chancel of the Cathedral at the Umtata, and especially to devise some scheme for raising a more certain and regular income to enable the Bishop to pay the salaries of the White and Native Clergy. The sum I have already in hand will nearly enable me to complete the College, if I have no extraordinary demands upon the Diocesan Fund. I should be glad to receive subscriptions for the support of pupils, boys and girls. It is not convenient, and cannot easily be managed, to nominate a child to any particular church or person. We require the greatest freedom in the administration of our funds. We have subscriptions which only partly cover the expense of individual pupils, and which of course have to be supplemented from other sources. If we could obtain subscriptions for the pupils at the Schools, or the College, they would be carried to the College and School General Fund, and would certainly reach their destination much more surely than if we were to attempt to devote subscriptions to special pupils. I trust soon after my return to set up my Printing Press, when I shall be enabled to send quarterly reports of our operations, with a statement of our receipts and disbursements.

HENRY ST. JOHNS.

Morland Park

22 Dec. 1850

Dear W. Tucker

I have told the Exchd. that
was referred to me the Report
Finance Board, and that
suggests sundry amend-
I have not yet myself
of the result. I shall be
to hear.

saw D. Burrows yester-
the result of the consulta-
was that all the working-
I have left is due to
Maria; and I intend to go
as soon as possible, pro-
in Feb. I shall be very

glad if the Society has been able substantially to add to the Block fund. I am anxious to be relieved as much as possible and as soon as possible from money anxieties.

I am

Yours faithfully

Henry S. Johns

Thanks for the £400, which has been duly received.

I have made some alterations & additions to Jasper in the proofs. I should like 500. A Statement more in detail with latest intelligence is about to be issued by the

Edinburgh Medical Observations, which
will also form a number of these
for circulation.

upon the friends of

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Morland Park
Croydon
23 Dec. 1885

2698

My dear Mr. Tucker

When will you require my statement for the Annual Report? I presume the usual Tabulated Form will suit the Archdeacon Wales.

I am
Yours faithfully
Henry P. Davis

2/2 Blue

Kaffraria Rep.
Vol I. Pg 140.

Umtata. Kaffraria.
20 Jan: 1880.

Rev. & dear Sir,

I enclose herewith the Annual Returns for the Diocese of St. John's. They would have been sent to you a month ago, but I have had to wait for the returns from several of the Mission Stations, some of which have not even yet come in. In consequence of this delay three or four of the items are only approximately correct. We are gradually acquiring a more accurate knowledge of the population. From the Census Returns of 1877 and 1879 we find the following numbers:

1877	Kokstad	3195
	Clydesdale	16099
	Makaula's	9454
	Matatiele	11297
	St. Augustine's (Umdikwa)	6218
	" (Satberg)	7,930
1879	Umtata	15,903
	" (Blakeway's)	12,775
	" (Bonvana's)	7688
	St. Alban's	12,147
	All Saints'	17,268
	Kxalanga, St. Mark's	10,465
	St. Mark's (Levey's)	22,164
Estimated	East. Pondoland: Clude Umtata	80,000
"	West'n " " "	40,000
	Natives	272,603

There are besides all Tingoland!

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The Idutywa Reserve
Tsolekaland
Umhlonhlo's Country &c. &c.
where the census has not been taken, or I have not been able to get the numbers.

The other items are nearly if not quite correct.

Enclosed is Mr. Green's Report of the work at All Saints'.

I am, Sir,
Your obedient servant,
R. Lake,
Dioc. Sec.

The Revd the Secretary
S.P.G. London.

Sir, I have to thank the Standing Committee for sanctioning the vote of £150 by the Finance Board for my Salary.

St. John's E. L. C. 21 July

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Society for the Propagation of the Gospel.

FOREIGN LETTERS.

18 80

C

Arrival No. 17590

From Rev. E. L. Coakes

Dated 21 July 1880

Received

Before Standing Committee 14 Oct.

Answered

CONTENTS.

ST. JOHN'S.

[3.] REV. E. L. COAKES, **21 July—17590**:

Incloses Minutes of Diocesan Finance Board of 24 June :—

(1) Transferring Mnyolo grant, £18 (not used), to Gcalekaland.

(2) Proposing that the present distribution of block grant be continued for 1881.

(3) Asking the Society to sanction a travelling allowance for each Missionary.

(4) Proposing that the Magistrates in the Diocese should be asked to use their influence to induce the natives to send their children to School.

(5) List of applications refused for want of funds.

Copy

24 360 Copies Kaff & Lat

Umtata.
21 July/1880

1790

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Sir,

I have the honour to forward a copy of the Minutes of the Annual Meeting of the St. John's Diocesan Finance Board, which was held here on the 24th. of last month.

Also a copy of the letter addressed by the Chief Magistrate of Tembuland to the Magistrates under him, in accordance with the request of the Ven.th the Vicar General.

I am, Sir,
Your obedient servant,
W. Cakes.
Dioc. Sec.

To the Rev.d
The Secretary,
S.P.G.
London.

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17589

OFFICE OF
The Chief Magistrate,
of Tembuland

Umtata 8th July 1880

No 594 B. Sir

I have the honor to point out that considerable assistance would be rendered to the various Mission aries in the Territory under my charge if the Magistrates therein were to take every opportunity of impressing on the chiefs and Headmen in their

respective

respective districts the benefit which would accrue to them. were they to encourage their people to cause their children to attend the mission Schools and further that they contribute as much as possible towards the maintainance of the Teachers

I have the honour to be

Sir

Your Obedient Servant

S. M. G. Ellis

C. M. Yeomanland

Will you kindly return this paper to me, if it is correct to be copied into the Minute Book

1759

Minutes of the Annual Meeting
of the Diocesan Finance
Board.

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The Annual Meeting of the Diocesan Finance Board was held at Umtata on the 24th June 1880.
There were present:

1. The Ven: Archdn Waters, Vicar General, Chairman.
2. The Rev. B. Key
3. The Rev T. W. Green
4. Major Elliot, the Lay Member for Umtata,
5. The Diocesan Secretary.

The Minutes of the last meeting, together with a Memon: to the effect that certain alterations were necessitated in the resolutions of the last meeting & had been made by the Bishop, — were read & confirmed.

Major Elliot reported that Mr. Blakeway, Resident Magistrate at Mqanduli, had applied to Govt for a School.

The Rev. T. W. Green reported that £18, — being 3/4 of the S.P.G. grant to Mnyolo for 1880, — will not be used this year.

On a propn by the Rev. T. W. Green, seconded by the Rev. B. Key, it was resolved "That this amount be given to aid in paying "the salaries of the Teachers — , — , "— , in the recently opened field of work, in "Mr Streatfield's Location in Scale Kaland".

On a propn by Major Elliot, seconded by the Rev. T. W. Green, it was resolved, "That the distribution of the S.P.G. Block Grant, "sanctioned by the Society for 1880, be continued "for 1881."

(Also that the Aldermen should be

On a prop: by Major Elliot, seconded by the Rev B. Key, it was resolved, tho

"That the £4 paid this year towards the discount on S.P.G. Bills, be next year paid to the Rev. J. W. Green as an allowance towards his travelling expenses."

On a prop: by Major Elliot, seconded by the Rev. E. L. Coates, it was resolved,

"That a representation be made to S.P.G. praying that ~~Every~~ Missionary working in this Diocese ~~be allowed Travelling Expenses~~ should have an allowance for travelling expenses, since, in order to carry out his work efficiently, he must keep one or more horses, which he can ill afford to do out of his small Salary.

It was suggested that much good would result ~~from~~ if the several Assistant Magistrates in each District would report regularly to the Chief Magistrate the number & state of the Schools in his Magistracy, with a view to bring pressure to bear upon the Headmen to send the Children to School.

(by Major Elliot) There being no Funds at the disposal of the Finance Board, the following applications which had been pending, could not be entertained;

1792 From Rev. J. W. Green, for help in repairing and rebuilding the Church Buildings at All Saints.

1793. From ~~Rev. C. D. Tonkin~~, J. W. Green, for Grants of money to build schoolrooms

(a) Lutubeni £15
(b) Emmyolo £20
(c) Loba £20.

1793. From Rev. C. D. Tonkin for a grant towards building the School Chapel at St. Paul's, Matatiele

1794. From Rev. B. Key, for a grant towards building

Minutes of Meeting
of DIOCESAN FINANCE
BOARD. June 24/1880

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a house for the native Teacher at St. Paul's.

5. From Rev. H. Waters, for a grant towards building a new Church at St. Alban's.

do

26/80 6. From Rev. H. Davis for half the Salary of Petrus Masiya, who has been engaged to help Mr. Dixon at a salary of £45 + £12 rent.

The Diocesan Secretary reminded the Clergy present that they had not sent in their S.P.G. Offertories for the present year.

The scheme for establishing a Depôt for S.P.C.K. Books at Kokstad was approved.

H. Waters
Vicar General

R. Cloakes.
Dioc. Sec.

Minutes of Meeting

Clerus
Kaffr. R. to Aug. 57

Umtata.
23 Sept. 1880

Dear Sir,

I enclose Letters of advice for three Bills drawn upon you by the Vicar General. I will send the list of Teachers by next Post.

You will have heard of the War into which we are plunged. Today news has come of a Tembu Chief Tyali rising against us at Herschel. He borders on Dalasile another disaffected chief in the St. Albans & All Saints' Missions

While the Pondos our next neighbours have long been showing signs of impatience. You will see that our atmosphere just now is not cheering, especially when I add that we are threatened here with a famine - which is already clearing Gcalekaland of its inhabitants.

Trade is at a standstill almost at Mulata.

We need your prayers for what may be a time of great distress,

shortly, & ~~and~~ is a time of much anxiety throughout the country.

The work here is progressing very satisfactorily, - considering the crippled state of our Staff -

The Post is closing, which must be my excuse for such a hurried note.

I am, dear Sir,

faithfully yours,

H. Lake.

The Rev. W. Tucker
S.P.G. Secretary

Letter Appendix
p. 155

Umtata.
14 October 1880

Dear Sir,

I send herewith the list of Missionaries and Teachers receiving salaries from S.P.G., together with Mr. Jenkins's Quarterly Report. The former I tried to prepare for last week's Post, but was quite unable. The fact is that my hut was being white-washed, and my 3-years' accumulation of papers &c. was turned upside-down.

I hope to send you an account of the Vicar-General's visit to Mantatees next week. He laid the foundation stone of the little (future) Church there, on the same day that the

other Archdeacon was to have
laid the Stone of St. Paul's,
Matabele. — I am afraid
that Mr. Fonkin has had to
leave his station. The Chief
Magistrate of East Griqualand
was fired upon at Matabele
& Mr. Liefeldt, the Magistrate,
Zoutpansberg, was expecting an
attack on his Residency: we
are expecting news this evening
from Kokstad as to what took
place. Volunteers have been
enrolled there.

Every available Rifleman
has been withdrawn from this
country, and we have now
to take care of ourselves.

A rising is reported to have
taken place at the Gaitberg —
the Magistracy beyond Mr. Kelly
and Mr. Hope the Magistrate 30
miles from here has gone up to

Umhlonhlo to assist in quelling it.

We have applied for arms at Umtata, – tho' everything here is quiet at present.

— At Umtata, on Michaelmas Day, we went over to the Great Place at the earnest request of the Chief to hold a Service for rain. There were nearly 250 present, and we had a very hearty service.

At about 1 p.m. the Service at Nyulenta began. There were but few Europeans present, — all traders being very busy buying wool, & the season being a very bad one & competition very keen, they could not afford to lose a day. We collected £20 at the Stone, making £65 in hand. The Chief dined

with us afterwards on Michael
Goose. He appreciated the appl
Sauce, but insisted on adding
"Lea + Perrin's" to it!

I got wet on my way
home next day.

I hope to send you a
resumé of several narrative
written by the Theological Stude
of their visits to the heathen tra
round here. They have lately
begun to go out once a wee
I had some very satisfactory
at a little examination they
at the end of the quarter. The Re
Watts attends the lectures, + the
are besides J. Manelli, B. Mizelem
Thos à Becket, +, for part of the te
the assistant teacher in the Scho
Thos à B, I fear, is detained at
this quarter.

Jam. dear Sir,
Your obed. Servant, Ed Lo

Post Office – 11 o'clock p.m.

Umtata.

14 Oct.r 1880.

Copy Kaffir Days 157

22952

333

My dear Sir,

The Malak & Kokstad Post has arrived, and it is as I feared a very case with some of the stations in the North. It will give you a better idea of the State of affairs if I transcribe Mr. Bulton's note:

"We are just beginning a war wh. will last a long time, I fear. We have already lost St. Paul's, – Umgano, I fear, has gone, & Mr. Chalmers has had to move away at a

"Moments notice from
"Ensikeni. Every day we
"expect to hear of decisive
"fighting. Even here we have
"had rumours of being
"attacked - I do not think
"we shall be troubled here,
omit
~~but if we are we shall~~
"~~not give the place up~~
"~~quietly~~. How nice it will
"when we are really at
"peace again. Mr Tonkin
"is now in Kokstad." —

Mr Tonkin's account
is intended for you, & is
enclosed herewith.

Will you have the kindness to let the Bishop know how matters are. I would write to him, but it is too late tonight - the post is just going

Two Lieutenants from the Mulala Barracks have been killed in Basutoland, - Clarke in rescuing a wounded private, & Halton in action.

St. Mark's was the scene of much disturbance last war - fighting going on all round, & the place itself fortified. - Now the north has its

turn. Soon to meet Mrs. Q

Dear, dear Sir,

Yours faithfully

L. Coake.

Diocese of St. John's, Newfoundland.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

NAME OF MISSIONARY, CATECHIST, READER, OR TEACHER, &c.

Period during which payment	for which payment	Amount of Payment
From		£ s. d.
1860.		
		75 0 0
		25 0 0
		5 0 0
		2 0 0
		3 0 0
		0 1 0
		0 5 0
		0 5 0
		2 15 0
		1 10 0
		2 0 0

Period during which payment	for which payment	Amount

turn.

Iam, dear Sir

Yours faithfully

J. Locke.

Diocese of St. John's. Kaffraria.

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
		1880.				
Rev. H. T. Waters.	St. Mark's	July	30 Sept.	75	0	0
" P. Mazuza	"	"	"	22	10	0
Wm. Daniely	"	"	"	5	0	0
A. Gomulihami?						
H. Dunga	"	"	"	2	0	0
J. Sihali	"	"	"	3	0	0
J. Sihali	Zamata			3	.	.
J. Sawe	St. Andrews	"	"	10	.	.
R. Tatelsi	Sabelela	"	"	1	10	.
J. Landrew	Hohita	"	"	4	10	.
Manzanu	St. Cyprians			3	.	.
G. Nqaku	Lofuta			3	.	.
G. Koba	Incora					
Jane Kussi	St. Mark's	"	"	2	0	0
E. Marongo	"	"	"	2	5	0
M. Dunga	"	"	"	2	5	0
L. Daniel	"	"	"	2	5	0
D. Konki	Hohita	"	"	.	.	.
S. Daniels	S. Andrews	"	"	1	10	0
HOLAND:		42.15.0				
S. Barnabas Mzeleni	St. Mary's	"	"	2	10	.
D. Kwatsha	St. Thomas	"	"	2	10	.
J. Ndungeni	Ngamakwe	"	"	3	.	.
A. Kungwaya	"	"	"	2	10	.
H. Jordani	Hebehebe	"	"	2	10	.
J. Pumlwana	Dugana	"	"	3	.	.
W. Landwa	Longeu	"	"	2	.	.
J. Toloba	Gogoza	"	"	1	10	.
Jos. Dobo	Kulsa	"	"	3	.	.
A. Khambisa	Zolose	"	"	5	.	.
N. Daniel	Caba	"	"	2	10	.
J. Ndungani	Tsojana	"	"	7	10	.
T. Mango	Ngonyama's	"	"	2	10	.
Z. Balo	Zokufa	"	"	2	10	.
Jeremiah	Mpula	"	"	1	10	.
N. Jambaza	Xolobe	"	"	.	15	.
	Carry Forward	£		187	10	0

44.15.0

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS.

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills[1] are to be drawn payable thirty days after sight, and (*a*) where the grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the grant is dispensed through a Local Committee, the amount of several salaries may be included in one bill, and the above particulars respecting each salary must be stated in the Letter of Advice[2] preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society, and the actual expenditure on account of the Society's grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

[1] Forms may be had on application.
[2] Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers, in the Society's Office in London, at the same time as the Bills are drawn.

PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
} *Treasurers.*

II. Diocese of St John's. Kaffraria.

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
		1880				
Fingoland. cont:	Bl. forward	1 July	30 Sept.	187	10	0
Rles: E. Mema	St. Mary's	"	"		15	.
L. Kuneni		"	"		15	.
S. J. Kumbi	Nebehebe	"	"	1	10	.
L. Lokiti	Dagana	"	"	1	10	0
J. Sumana	Xolobe	"	"	1	10	.
J. Bolekwa	Ngolose	"	"	2	0	0
— ?	Caba	"	"		15	.
— ?	"	"	"		15	.
Mary	Mfula	"	"	1	10	0
S. Zemba	Tsojana	"	"		15	.
Kitz & Zemba	"	"	"	2	5	0
A. J. Pongwana	Sudhles	"	"	1	10	.
Mrs Dungane	Bojana	"	"			.
C. Magiji	Nonzamis	"	"	1	10	0
L. Duba	Pohula	"	"	1	10	0
D — ?	Twaku	"	"	1	10	0
S. Kwabka	Ithabeni	"	"	1	10	0
					17	6
						21.10
Rev. G. Coaker	St. John's. Umtata	"	"	37	10	0
Rev. T. Green	All Saints'	"	"	50	0	0
W. F. Bassi	"	"	"	5	.	.
J. Tingiwe	Zululand	"	"	6	15	.
P. Bhacila	All Saints'	"	"	2	10	.
D. Hambula	Myolo	"	"	6	0	0
E. Mkosiyedwa	Salary returned to Finance Bd, & voted for them to the New Stations in Scalekaland			6	0	0
						77.5
Rev. R. Waters	St. Alban's	"	"	37	0	0
M. Naku	"	"	"	5	10	
C. Naku	"	"	"	1	10	
— ?	"	"	"	4	10	
J. Tantiso	Makwalala	"	"	2	12	6
H. Mdhlwana	"	"	"	2	12	6
						54.5.0
	Carry Forward		£	380	17	6

II.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS,

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

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PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
} *Treasurers.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

19, DELAHAY STREET, WESTMINSTER, S.W.

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PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
} *Treasurers.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

III. Diocese of St. John's Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment £	s.	
		1880.				
	Bl. forward	1st July	30 Sept.	380	17	6
Clydesdale:						
Ven. T. Button	Clydesdale	"	"	56	5	
Rev. Mr. Ngewensa	Bangamyama's	"	"	22	10	
Makanya	Mehlwana's	"	"	8	15	
— ?	—	"	"	5	0	87
Rev. J. G. Chater	Sisikeni	"	"	37	10	0
D. Lawrell	Weldevrede (Kokstad)	"	"	2	10	0
LADIES' ASSOCIATION:						
Miss Blackmore	Umlata	"	"	17	10	0
—	Clydesdale	"	"	3	15	0
				£21	5	0
Rev. B. Key (& Incidentals)	St. Augustine's	"	"	68	2	6
Rev. S. Adonis	Bulukwana	"	"	22	10	
J. Magumya	St. Augustine's	"	"	2		
S. J. Mtungwana	"	"	"		15	
Solomon	Bosshwana	"	"	4	10	0
Klasjulseka	"	"	"	4	10	0
E. Jwaia	Umjika	"	"	3	15	0
D. Ntombela	"			4	10	0
Towards Discount on Bills of Exchange				1	0	0
				620	0	0
Ladies' Association, as above				21	5	0

E. Hoare.

Bp's Dec.

The Camp. Umtata. 28 Oct 1880.

Dear [illegible]

You will perhaps like to hear some particulars of what has happened here: Sunday. Rev. S. Adonis brought news, from Amampondomisi Great Place, of foul murder of Magistrate Hope & 2 Umtata Volunteers Warrene & Kenman by Chief Umhlonhlo — Magistrate Welsh besieged in stone building at Tsolo with Rev. Cameron & R. Stewart of Umtata & other men with women & children, by Umditshwa, Chief of other section of same tribe. Attack on Umtata to follow. - Meeting of inhabitants. Three houses & stone School house barricaded. Houses to within 10 miles sacked. Monday: Laager formed. Shops on Pondo side of river looted before our eyes. Skir-mishing. Firing during the night. Tuesday: Umgangelizwe, Chief of Tembuland at Chief Magistrate's Office, with 200 men,

professing loyalty. Umgiliso, chief of AmaPondo, with large army, on opposite bank of river, professing friendship. Each warning against the other. Tsolo news (of which) very contradictory. Thompson, Magt of Gatberg, hemmed in. Letters from Shaw-bury; many Europeans prisoners. Night alarm. - Wednesday. W. Sons arrived, after many narrow escapes from near Tsolo. More houses near Umtata sacked. Thursday. Letters from Tsolo, announcing intended attack by Umditshwa & praying for 50 men to cut them out. - 30 men are to try!! - Troops on way from Colony. All here quite well.

I am, Yours faithfully,
E Cloake.

The Rev. S.P.G.

Kaffraria
149

347

The Camps, Umtata, Kaffraria.
4 November. 1880.

Dear

I will continue the Diary begun last Thursday. Then great anxiety for Tsolo party, expecting attack that night. 29th Tembu Chief Ngangelizwe asked & got leave permission to live in camp for cd. not control or trust his people - not even his own brother. Brought back to school his 5 boys who had run home scared. This action has quite nonplussed Tembus, many of whom stick loyal to him, tho' implicated in great plot against Govt. 30th The 30 men cd. not be spared for Tsolo. Offer of Pondo chief to rescue the party accepted. 6 picked men, Granville, J.J. Vice, Loder, J. Vice, Cowie, & J. Mathews, headed by Morris, a Pondoland Missionary who had conducted negociations, started to lead Pondos. Enterprize most critical, for good faith of Pondos doubtful. 31st. Holy Comm. at 7.30 in Cathedral. Mg. Prayer at 11.30 in Camp. Kafir Morn. Pr. at 12.30 in Cath., English

Ev.g Prayer, 3.30, in Cath.l Offertories for War Relief Fund. Many families utterly destitute. Eight European men escaped from Shawbury, which after wonderful escapes they had collected. Chief Umhlonhlo had threatened to murder all the men there on first reverse. Women & children still there in imminent danger. No force here to rescue them. Nov. 1. Rev. Cameron & 4 others arrived from Ts.do. Rest of party came in wagons p.m. Chief Magistrate, Major Bowme, & 4 other magistrates met Pondo army to thank them. Sangcuju present & great quarrel with Pondo chief. Only presence of our force on this side river deterred Pondo army, as we have since heard, from massacring all whites present. (myself & my sister present.) Capt. Giles & 90 men arrived. 2nd 8 Amigos brought news of massacre of native Christians at Mbozohwane, out station of St Augustine's. 3rd News of attack on Clarkebury. All Saints' & St Alban's already destroyed, with magistracies & shops. St Lucy R.M. near St Mark's attacked. St Mark's in danger. Tingdale unsettled. All missionaries safe. All quite well here.

James Jones Elizabeth.

Received 23 Jan 1880

Ch 23 Jan 1880

349

Bridge House

Hastings

139

To the Sec. of S.P.G.

3299

Dear Sir,

I am anxious to leave for Natal by the Anglian on the 20th of next month and trust the Society will consent to provide our passages by that steamer. I was absent from England five years & a half

I paid my own passage
home and have drawn
no stipend since June.
I now wish to find
a sufficient sum of money
to defray the expenses
of our return journey
and considering the
circumstances I trust
the Society will return
a favourable reply
without delay.

351 351

Remain, dear Sir

Yours most truly

Humphry Davis

Kindly answer for return.

(Received Jan. 27. 1880)

3701

353

Kalorama
Dec 1st

Rev Dr Tucker
Sec Dom Miss Board

Dear Sir

I am sorry
yesterday that I have
been so unwell that I
was not able to attend
the meeting of the Board
and consider any work at
Cape Palmas and Bishop
Payne's letter requesting
to place one in charge

of an important Parish
in the Diocese which
is some guarantee of
my usefulness & shows
that I am entitled
to my stipend from
time. The passage
to and fro and the
loss of stipend will
cost me £250 and as
the sincerity of my
motives can hardly

be doubted I consider that I am deserving of some assistance on this head and I believe that a man less scrupulous than myself would have quietly continued to draw his stipend as before However I am determined to return and as 20th of Feb. is getting very

dear and the passage
money must be forthcom
from somewhere I must
therefore ask to have
it lent me and I
will promise to mak
it all straight with
Bishop Callaway on
my return. I have
collected a small
sum for my Church
at Rorkstad, part of
which I have transmit
to the Natal Bank
Maritzburg

13809 357

Kokstad

East Griqualand

South Africa

May 4th 1880.

Rec'd July 31

Dear Mr. Tucker

I beg to acknowledge with thanks your last contribution for our Church to the value of £20-13-7.

Mr. Reeve told me when in England that the Society would be willing to make our

dear and the passage
money must be forthcom
from somewhere I must
therefore ask to have
it sent me and I
will promise to mak
it all straight with
Bishop Callaway on
my return. I have
collected a small
sum for my Church
at Rorkstad, part of
which I have transmit
to the Natal Bank
Manitzburg

13809 357

Tokstad
East Griqualand
South Africa
May 4th 1880.

Rec'd July 21

Dear Mr. Tucker

I beg to acknowledge with thanks Special Contributions for my Church to the value of £20-13-7.

Mr. Reuse told me when in England that the Society would be willing to make me

a grant of Bibles and
Prayer Books.

I have written to
Mr. Tilling of Eastnor Rectory
asking for Hymns Ancient
& Modern for the use
of my Choir & to Miss
Bullock for a gift
of clothing. And I
trust it may be con-
venient to forward
them together.

Hoping to send you
accounts of my work

when I have it safely
in hand.

Believe me, dear Sir,
Yours most truly
Humphrey Davis.

Please forward the enclosed

Copy

Moreland Park

Croydon

31 Dec. 1880

361

3625

Rev.d & dear Sir

Bishop Callaway thinks you will like to see the copy of a letter he has just received from Mr Wakefield, his able secular superintendent at Umtata, as it gives a more detailed account of what had been taking place at the Umtata between Oct.r 24th & Nov.r 25th than any which had previously reached him.

I wrote to Mr.s J. L. Claughton as you suggested I should, some days since. Believe me

Rev.d & dear Sir

Yours very truly

H. Townsend, s.

The Rev.d H. W. Tucker

Enclosure returned
to Miss Townsend Jan 17. 1881

363

30/55

St Andrews Mission
Pondoland
Kaffraria
South Africa
January 1880

5898

The Secretary
S.P.G.
Delahay Street
Westminster
London S.W.

For Treasurer

Sir

I beg to inform you that I have this day drawn upon you my bill of exchange at 30 days for the sum of Fifteen pounds sterling (£15) being the amount of the salary of Miss E. Blackmore agent of the Ladies Association at this mission - for the three months ending 31st Dec. 1879. This bill is hoped be charged to account of Ladies Association - I am

Yours faithfully
H. T. Oldey Oldaid

365

Supported by the EPISCOPAL CHURCH OF SCOTLAND, *the* SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, *and by Voluntary Contributions.*

S. Mark's Mission, Transkei, South Africa

REPORT OF ARCHDEACON WATERS

For the Quarter ending September 30th, 1880.

The long continued drought after three years of scarceness, together with the vast increase of population, caused by the rebellious tribes finding refuge in the Transkei, has caused much anxiety throughout the District. Whatever contending politicians may assert for or against the legislation of the few past years, one great and fundamental law has been established, and that is security for life and property among the natives. A few years ago no native was certain of life or property for a day. At any time the chief could have a man "smelt out," "eaten up," or killed. Large tracts of country lay desert—while other parts were crowded by a population, whose startled eyes, and guarded conversation, told a tale of the misery of savage life. All is now changed, at least wherever English law has been established. The former desert places carry a teeming population of industrious agriculturists: native artizans from the Industrial Institutions of the Colony are making a good and honest living among their people, Churches and Schools are already numerous in the land, not as formerly, of necessity on Mission Reserves, but in native villages as among Europeans. All this work has sprung from the much misunderstood principle of Mission Stations. Not only so, but the heathen natives, seeing the result of industry on Mission lands, have followed the example, so that the possession of a plough or a waggon is no longer the mark of a Christian owner. I have quite lately travelled through two districts, under notoriously heathen headmen, and yet the apparent cultivation in them, is greater than in some professedly Christian locations.

Then again this great boon of security has led thousands of civilized men to leave the crowded Colony, and settle in those desert places referred to, and they have gone everywhere preaching the word. In the

van of this great march, the Bishop of Kaffraria has unfurled his banner and pitched his central camp at Umtata. But I must leave this to come nearer home, and as usual make a few extracts from my journal. Before doing so I must record my deep obligations to the Ladies Association of the Society for Propagation of the Gospel and to the Ladies of the Episcopal Church of Scotland, as well as to certain anonymous friends, for their continued help. Also to those gentlemen and ladies in the Colony who have enabled me to bear heavy expenses, absolutely unavoidable. Also to the Superintendent General of Education, Capetown, whose thoughtful and liberal assistance tends so materially to advance the cause of education.

July 4. Sunday, St. Mary's, Ixilingxi river. The neat stone Chapel, for which a bell is on its way from Scotland, was filled by a well-dressed congregation.—There were upwards of sixty communicants.

Next day I called upon a lady who follows her artist life in this retired valley. For the Transkei, her rooms are unique—good paintings, both in oil and water colours, cover the walls, and the easel has always some pleasing work upon it. A well stocked library fills up a large space and a few, rather rare works of devotion, are not hidden among the general literature. Towards evening I reached St. Edmund's, Hebe Hebe, and next day opened the new Church, which is of burnt brick, coated with cement. Roof is of iron. The interior is well finished off—boarded floor and well seated. The Resident Magistrate, F. Gladwin Esq., accompanied by a number of mounted men, arrived at midday, and the ceremony commenced immediately after.

A public meeting was held to clear off the debt, but at the close, there remained one hundred pounds due to the contractors. The building has cost over four hundred pounds. Next morning I celebrated Holy Communion in the new Chapel, and went on to the T'somo. At midnight a waggon arrived with a mother and child, from the banks of the great Kei. The mother had heard of my arrival at sundown, and at once inspanned, and travelled ten miles in the night, to have her child baptised.

August 1st. Sunday. At Southey Ville. Church service in the office, good attendance of Europeans. Miss Levey is doing a good work here, by encouraging artizans to settle on a newly laid out village.—A first class Mill is in course of erection, and an excellent garden planted.

August 9th. Left St. Mark's for Gcalekaland—Slept at Mr. Connolly's on the T'somo.—Next morning after a cold drive reached Twaku, married a native couple, and examined the school. The following day I celebrated Holy Communion and baptised two adults and two infants.

August 12th. At Butterworth. English Service. One gentleman read the lessons and another played the harmonium and eight remained to Communion. There is now regular English service conducted by Mr. T. R. Merriman, at Butterworth, with very good results.

August 13th. Early native service at Emhlambi, and English service at night in Ibeka Camp. The hospital here is in excellent order and several paintings in oil colours give a warm and cheerful aspect to the rooms, much the same as in the Grey Hospital, King Williamstown.

August 14th. At Iqora river, where a party of Church people from St. Matthews Mission have settled. They have not yet built a Chapel, but I used a large room for service. Ten persons communicated.

Reached Willow Vale at sundown. Since my last visit, a handsome residency has been built, and adds much to the beauty of this romantic valley. The cricket ground is one of the best got up in the country, and for the first time I saw rope matting laid between the wickets. A permanent shed has been erected, and the Magistrate spares no personal exertions or expense in providing this excellent exercise for the Europeans in his District.

August 15th. Sunday. Early celebration at the Residency. Towards midday the office was crowded by an attentive congregation of natives. The usual service, with Baptisms and Holy Communion was held. Evensong at the Residency. A very edifying custom has grown up among our European Members of spending an hour on Sunday evenings in singing hymns, in a solemn manner, in fact it may be called "a service of song" I was glad to find the custom observed at Willow Vale. I find that "Hymns Ancient and Modern" are much used in this manner by Dissenters and by Roman Catholics.

August 16th. Abundantly supplied by the Mr. and Mrs. Streatfield with every comfort for travelling, I left for the Shixine river mouth. The scenery here is charming. After a slight rise behind the Residency, and passing through a beautiful piece of forest, the magnificent view of a vast country breaks upon the traveller. Grand hills to the right and left, with large patches of forest towering above the mantle of Mimosa thorn, with which the continuous low, flat round hills are covered. Then stretching away eastward, long lines of precipices mark the beds of many streams. Carrying the eye to the distant Indian ocean, few scenes are more beautiful. The roads, excepting at the fords, are very good and pass through many of those well-known fairy dells, called "South African Kloofs."

I outspanned at a Kafir Kraal where my driver found "an uncle" and I, several old acquaintances. Towards sundown, I reached the banks of the Shixine river—which runs into the sea, under a splendid mass of perpendicular rock.

The Church hut is in a central position for the population, and is of good size.

Mr. Lote Rayi received me with great kindness, and placed his own hut at my service. He is about to build a European house, and from what I saw of his furniture, it will be well stocked. The contents of the hut reminded me of one of those cottages at the mouth of the Tyne, which, some forty years ago, were inhabited by those who spoke disparagingly of revenue officers. Saddles, slippers, books, bottles (of medicine) arm chairs, cushions, carpets, boxes, great coats, &c., &c. The owner lost heavily in the Gcaleka war, but is regaining his former wealthy position. He speaks English and Dutch as well as his native Kafir, and is an intelligent member of the Church of England, although many attempts have been made to lead him back to dissent.

Some excitement was created next morning, by a cry that a ship lay beclamed in the mist, and close to the shore. My host produced an old but good telescope, and a modern field glass, to enable me to see the vessel, and then furnished me with horses and a guide to the beach. There I found several Kafirs gathering shell-fish, and spearing cat-fish. The latter is tempted from his hiding place by the imitated cry of a cat, and becomes an easy prey to the fisher.

About midday a large congregation gathered round the Chapel—a portion were heathen. I preached on the responsibilities of Christians among the heathen, and of the heathen to listen to the word of God. There were Baptisms and celebration of Holy Communion. After which I examined the school, then held a public meeting on Sunday school matters. Ten pounds a year was guaranteed to meet the Government grant of twenty, for the teacher. Next day I held similar services at Ingcutyana, where there is a well furnished school-house. The ten pounds for the teacher is guaranteed at this place. At night I slept at a trading station. The trader was absent, but native servants were in charge of everything, cash box included, and gave me good accommodation.

Early next morning I went into a Kafir kraal, where great excitement prevailed, owing to the spoor of seventeen sheep being traced to the neighbourhood. The spoor in some places was covered with a leaf, in others by a stone, and its track among the grass, marked by sticks. Among other reasons, this plan is adopted by the accusers, lest they should be called upon to trace back the spoor to their kraal. Where this cannot be done, the charge frequently fails.

August 20. Left Willow Vale with regret—my visit had been full of interest—I had met with so much kindness, and travelled through a comparatively new country, where I found Native Churchmen alive to the importance of laying a good and speedy foundation for Christ, in this, the last refuge of the once great Amaxosa tribe.

August 22, Sunday. Idutywa. Cold and wet day, a good congregation in the office. The lessons were read by Mr. Hamilton, and the harmonium played by Miss Surmon. I celebrated Holy Communion—ten members were present.

Sept. 2. At St. Mark's. Meeting to appoint superintendent and teachers for Sunday School. Ezekiel Nazo was elected superintendent, and Mrs. Jane and Emma Kuse as teachers.

Sept. 12. Sunday at Southey Ville. Next morning crossed the hills in a snowstorm. Called at Mr. Smith's shop, he is the son of a French lady yet living in the Colony, who took an active part in the French Revolution, when cart loads of victims for the gulliotine, were accompanied by "furies," through the streets of Paris. Called at Mr. J. Snodgrass, a handsome trading station, and reached St. Alban's Mission at night.

Sept. 15. At the Moravian Mission, Baziya, I read several American articles, strongly maintaining that the "Apostolic Succession" was in the Moravian Church. This question, which I see is referred to in the late

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charge of the Archbishop of Canterbury, is deserving the serious notice of the Pan Anglican Synod, as it might lead to communion with one of the most self-denying, and effective Missionary agencies among Protestants.

Sept. 17. At Umtata. Left for St. Augustine's, in company with the Rev. W. M. Cameron—travelled by moonlight—and reached St. Paul's late. Next morning I held the usual services of Baptism and Holy Communion, examined the School, and then to St. Augustine's, which we reached at sundown. The work at both of these missions is prospering, and the people are more than ever alive to the importance of helping themselves, although very far from satisfactory in that matter.

On Sunday, Mr. Cameron preached in English, and I in Kafir, and after settling various matters, we left early on Monday morning, and reached the Umjika Valley, where the congregation was waiting for us. The usual services were held in the very neat chapel built by Rev. B. L. Key. The school is improving under the new teacher.

Sept. 21. St. Matthew's Day. Holy Communion in the Cathedral. Afternoon I attended the working party in connection with the Association of St. John, conducted by Mr. Craister. The ladies not only work, and provide afternoon tea, but subscribe one shilling each at the meetings, which is spent in purchasing material. The Rev. E. L. Coakes generally reads a portion of Scripture, or from some religious book for half-an-hour. I am told that an almost conventual silence is observed at these meetings. This privilege was not extended to me, as I had to talk about what was doing elsewhere, and to discuss the manufacture of an "applique" reredos. I am glad to remark, that Mrs. Craister carries out her plan in Christian harmony with her deserving sisterhood.

Sept. 22. The mission party at Umtata, placed eleven guineas in my hands for a distressed clergyman in Natal, which I forwarded.

Sept. 29. St. Michael and All Angels. By the invitation of the Chief Gangelizwe, I accompanied the Rev. E. L. Coakes to the "great place" to pray for rain. About three hundred persons assembled. We addressed the people urging holiness of life, and referred to the history of the Amaxosa, as a warning not to despise opportunities. The chief addressed the meeting, professing faith in God's providence although yet heathen. Shortly after this service we went to the Umtentu, and laid the foundation of St. Michael's Chapel. The Chief and many of his people were present, and at the handsome luncheon provided by Mr. Jennings, the Chief sat at table with the guests. That night I slept on the Bashi hills, and next day reached St. Alban's Mission.

The schools at St. Mark's under the Rev. H. J. Mitchell, are reported of, as under, by the Government Inspector. "General remarks":—

"It is once more my pleasing duty to report most favourably of the boys' and girls' schools as regards organization, discipline, method of teaching, and general efficiency. The standard of the boys' school is not so high as it was in 1879, but this is accounted for by the fact that since then there has been a large influx of small children, while the senior pupils have nearly all been removed. Of the girls' school I cannot speak

too highly. The neatness and thoroughness of the work is most commendable, and the standard is being raised."

I have to thank the Rev. L. L. Browne for a really valuable collection of books, not the weeding of his library, but good standard works of Theology and Biography, three clergymen, at least, will receive a share of the valuable collection. Mr. Browne's example might be followed by many gentlemen leaving the Colony. Last year a C.M.G. sent me a valuable collection of light literature before leaving the Colony, and many a trader has been cheered by the gift. I have also received a splendid gift of entirely new books from a gentleman in Scotland, and another direct from the offices of the Society for Promoting Christian Knowledge, from an unknown friend, among which are several copies of the Bishop of Bedford's companion to the Holy Communion which were much needed. It would fail me to thank for everything, bnt I must notice beautifully made surplices from St. Mary's Cathedral, Edinburgh. The painted Stations of the Cross from a London Lady, and the imitation stained glass from Scotland. That the Lord who stirred the heart of Nehemiah to build up the walls of Jerusalem, bless all those who have helped the Mission, as He blessed that Holy [illegible] is the prayer of myself and fellow workers.

Since the above was w
type the natives have r
rebelled - Many Missio
Stations have been burn
and numerous Native
Christians murdered
S. Mark's has been
fortified by the Colonia
Government -.

H. Guest & Son, Printers, S.P.C.K. Depôt, Grahamstown.

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March 6 1880

Chas J Smith
Esq
My Dear Sir

I beg leave to acknowledge
with many thanks your Bills. Admin
Book No 623. for £36491-. which I have
this day payable to J. & C. Brooks
& Sons to the
Value Just fully

Yours

William Wm Brooks
Joint Agent

too highly. The neatness and thoroughness of the work is most commendable, and the standard is being raised."

I have to thank the Rev. L. L. Browne for a really valuable collection of books, not the weeding of his library, but good standard works of Theology and Biography, three clergymen, at least, will receive a share of the valuable collection. Mr. Browne's example might be followed by many gentlemen leaving the Colony. Last year a C.M.G. sent me a valuable collection of light literature before leaving the Colony, and many a trader has been cheered by the gift. I have also received a splendid gift of entirely new books from a gentleman in Scotland, and another direct from the offices of the Society for Promoting Christian Knowledge, from an unknown friend, among which are several copies of the Bishop of Bedford's companion to the Holy Communion which were much needed. It would fail me to thank for everything, bnt I must notice beautifully made surplices from St. Mary's Cathedral, Edinburgh. The painted Stations of the Cross from a London Lady, and the imitation stained glass from Scotland. That the Lord who stirred the heart of Nehemiah to build up the walls of Jerusalem, bless all those who have helped the Mission, as He blessed that Holy [illegible] is the prayer of myself and fellow workers.

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H. Guest & Son, Printers, S.P.C.K. Depôt, Grahamstown.

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March 6 1880

Lieut J Smith

J-O-F

My Dear Sir

I beg leave to acknowledge
with many thanks your Bills. Admin
Book No 623. for £36749-. which I have
made payable to J.C.C. Edwards
& have the honor to be
Yours faithfully

William Watts
Paymaster

ST. JOHN'S, KAFFRARIA.

UPRISING OF NATIVE TRIBES.

BISHOP CALLAWAY, at home through severe illness, wrote a letter to the Bishop of Edinburgh, which, as giving the latest information he had received from his diocese in its sad and critical condition, was placed before the many sympathisers with the Kaffrarian Church in the *Mission Field*.

It is now reprinted, with a few corrections, and the latest information, viz. to December 1st, for the purpose of wider circulation. The Bishop is much improved in health, and intends to return to his diocese with as little delay as possible, to express by his presence his sympathy with the Missionaries and Christian converts in this severe trial which has befallen them.

"I have trying letters to-day (November 30th) from Umtata, which, although the danger is now over, show that our party there have been subjected to much alarm and trial.

"It appears that the panic has been much greater than the real danger, but the trial and unsettlement have been equally painful for those who have had to suffer them.

"I will give you a regular account of the progress of events, as I understand them, from the private letters I have received.

"It appears that Umthlonthlo, the Pondomisi chief, was asked by Mr. Hope, the magistrate in his country, to assist the Government with men to go against the Basuto. He promised to comply, and invited Mr. Hope, and Messrs. Henman and Warrene, clerks of Major Elliot, Chief Magistrate at Umtata, to witness a war-dance at his kraal, and then murdered the three. It does not appear that Umditshwa, the other Pondomisi chief, immediately joined him; he very soon, however, threw himself into the movement, but in a covert, cowardly manner, and whilst allowing the Missionary property

at St. Augustine's, and of white men to be plundered or destroyed, pretended to be friendly to them. The Government officials of the neighbouring Magistracy, the white people living near St. Augustine's, and a few loyal natives, supposing themselves in danger, shut themselves up in the prison on the defensive, and were surrounded, and the whole country around them appeared full of hostile natives. Umditshwa went to them again and again, and urged them to come out, and put themselves under his immediate protection at his own kraal. But he was probably all the time plotting their destruction; and it is said, had fixed the site, between the prison and his kraal, where the slaughter should take place. It was reported that several were killed—Mr. Welsh, the magistrate, our Mr. Cameron, who had gone there for Sunday service, and Mr. Stewart, our Missionary, who was taking duty there during Mr. Key's absence. But this has happily turned out to be false; for they were warned by Christian natives on no account to trust to Umditshwa's promises of protection, and remained within their extemporised fortification, from which they witnessed Umditshwa's people, headed by his sons, plunder the magistrate's house, &c., and drive off the Government cattle and horses. They were unable to get away for more than a week, when they were relieved by a body of Umkwiliso's Pondos, led by a few brave white men from the Umtata, accompanied by the Rev. T. W. Morris, of Little Bunting; they are now in safety at the Umtata.

"After killing Mr. Hope, Umthlonthlo, or, as he says, the people, without his approval, proceeded to plunder the white men throughout the country, and murdered a few, ordering others to go and remain at Shawbury. Many hostile natives, probably not Umthlonthlo's Pondomisi, appeared within sight of the Umtata; the people there were taken by surprise, and wholly unprepared. Mrs. Callaway and the lady portion of our party, were intending to leave by waggon for King William's Town, on the Monday, October 25th. On Sunday they were ordered to take refuge in the school buildings, where many joined them. On the morrow they went into laager close by, and arrangements were made for defence. The colonists around fled to the town; a body of plunderers came and plundered stores on the opposite bank of the river, and apparently some crossed the ford immediately above the cathedral; but three having been shot, the rest ran off, and the immediate danger passed away. Mrs. Callaway wrote on October 28th. She had then returned for a few

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hours to our house with her party, and matters were assuming order and quiet.

"Archdeacon Waters writes from St. Mark's on the 28th of October:—

"'The emigrant Tembus were in insurrection, and it appeared desirable to send Mrs. Waters, Mrs. Key's children, Mrs. Harry Waters, and Mr. and Mrs. Mitchell to King William's Town.

"'All Saints' had been deserted by white men, and the neighbouring magistracy by the officials. This station is situated in Dalesile's territory, a Tembu chief.'

"From Matatiela I heard last week. The Tonkins were advised by the magistrate to go to Kokstad, as there was reason to expect that an attack would be made on Matatiela by an army of Basuto, who were known not to be far off. Mr. Tonkin put his wife and other white women, &c., in the waggon sent for them by the magistrate. On the way to Kokstad they were stopped more than once, and insultingly demanded to give food; and a young man who came up on horseback, was ordered to dismount, and horse, saddle, &c., were taken from him. But they are now safe at Kokstad, and it is not certain that their property at Matatiela has been plundered, or the houses destroyed. There is now placed there a body of mounted police, and Kokstad and Matatiela were regarded as secure.

"Mr. Chater, of Ensikeni, was warned that a Suto army was not far distant, and that they might be attacked. He took his wife and little boy across the Umzimkulu into Natal, and bravely returned to his station. The Sutos went to the Suto station of Umkheli, and it is supposed that some of them at least have joined the rebels, and gone over the Berg to assist them against the Government. But the action of Umkheli's people is not yet clear.

"Clydesdale is out of the circle of trouble.

"The war spirit is not yet quelled, and the union of the native tribes against the white man, which colonists have suspected and spoken of for years, and which appeared to well-informed men to be imminent, immediately after the defeat of Ketshwayo and his Zulus, appears nearer accomplishment than ever.

"Since the above was written, I have received tidings of the destruction of All Saints' station, and of the massacre of seven native Christian men at Mbogatwana, an out-station of St. Augustine's,

and of the plundering or destruction of personal and Church property at St. Augustine's; Mr. Key's house is damaged, but not utterly destroyed. Mr. Key has lost everything, and so have Mr. Green of All Saints', and Mr. Stewart. Mr. Tonkin found, on returning to his station, that some portion of his property had been preserved by two catechists, but his loss is very great, and all our white Missionaries have been put to great expense for travelling, and living away from their homes. The latest intelligence corroborated the general accuracy of the foregoing statement. Mr. Tonkin's loss is greater than he at first supposed; everything except what they took with them is lost. St. Alban's, although several times reported to have been destroyed, is still safe. A waggon and eighteen oxen had been sent from Umtata for firewood just before the outbreak; these were seized by Umditshwa; this is the only loss the Umtata Mission has sustained.

"The Umtata was resuming its ordinary routine; the Mission party had returned to their homes. Two hundred refugees from our Christian Mission stations were assembled there, receiving food and protection. They were occupying the new schoolrooms and stables; the Boys' School is therefore necessarily closed for a time. The Girls' School is going on, and it is attended by many children of the refugees, white and black. The Cathedral services are conducted much as usual. It is supposed that the native uprising in these parts is suppressed. The arrival of Mr. Key is reported.

"In consideration of the great losses to which the Missionaries have been subjected, the Bishop has opened a special fund for their relief. Contributions may be paid to

"The Treasurers of the S.P.G., to the credit of '*The Kaffrarian Mission Relief Fund*,' 19, Delahay Street, Westminster;

Messrs. Barclay, Bevan, & Co., Bankers, 54, Lombard Street, London;

The Rev. E. D. Cree, Commissary, Benenden Vicarage, Staplehurst;

Cornelius Hanbury, Esq., Treasurer, Plough Court, Lombard Street, London;

The Rev. Precentor Venables, Lincoln; and

The Right Rev. the Bishop of St. John's, Morland Park, Croydon, Surrey."

HENRY ST. JOHN'S.

January 5th, 1880.

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

DIOCESE OF St John's, Kaffraria

No. 225

Umtata, Kaffraria

29 January 1880

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bills at 30 days' sight for £125 .. 0 .. 0 on account of the Society's Grant for the Diocese of St. John's, Kaffraria. for the Quarter ending 31 January 1880. which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

H Bousfield St John's

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s	d
2308	24 Jan 80	Natal Bank		0	0

and of the plundering or destruction of personal and Church property at St. Augustine's; Mr. Key's house is damaged, but not utterly destroyed. Mr. Key has lost everything, and so have Mr. Green of All Saints', and Mr. Stewart. Mr. Tonkin found, on returning to his station, that some portion of his property had been preserved by two catechists, but his loss is very great, and all our white Missionaries have been put to great expense for travelling, and living away from their homes. The latest intelligence corroborated the general accuracy of the foregoing statement. Mr. Tonkin's loss is greater than he at first supposed; everything except what they took with them is lost. St. Alban's, although several times reported to have been destroyed, is still safe. A waggon and eighteen oxen had been sent from Umtata for firewood just before the outbreak; these were seized by Umditshwa; this is the only loss the Umtata Mission has sustained.

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The Rev. Precentor Venables, Lincoln; and

The Right Rev. the Bishop of St. John's, Morland Park, Croydon, Surrey."

HENRY ST. JOHN'S.

January 5th, 1880.

DIOCESE OF St. John's, Kaffraria 381

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[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

DIOCESE OF St John's, Kaffraria

351

No 225

3870

Umtata, Kaffraria

29 January 1880

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bill at 30 days' sight for £125 .. 0 .. 0 on account of the ~~Society's Grant~~ 2nd for the Diocese of St. John's, Kaffraria. for the Quarter ending 31 January 1880. which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

Henry P. Johns

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2808	29 Jan.'80	Natal Bank.	125	0	0

Diocese of _____

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made.		Amount of Payment	
		From	To	£	s.
Bishop of St. John's	—	Nov.	31 Jan.	125	0

[Attention is respectfully requested to the instructions on page 4 as to filling up this form.]

38 1066

DIOCESE OF St. John's. Kaffraria.

No. Umtata, Kaffraria 25 March 18 80

Dear Sirs,

I beg leave to inform you that the Bishop of St. John's has drawn upon you under-mentioned Bills at 30 days' sight, for £ 620 0 0 on account of the Society's Grant for the Diocese of St. John's, Kaffraria for the Quarter ending 25 March 18 80 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

E. Hoare

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19, Delahay Street, Westminster, London, S.W.

No. of Bill.	DATE.	PAYEE.	AMOUNT. £ s. d.
2889	25 Mar/80	Standard Bank King Wm's Town	620 0 0

Diocese of St. John's, Kaffraria.

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
Rev. W. J. Wakes	St. Marks	Jan	31 Mar	75	0	0
Rev. B. Masiza	"	"	"	22	10	0
(Rev. J. Ntsiko)	"	"	"	18	15	0
Aaron Mbabazi	"	"	"	5	0	0
H. Dunga	"	"	"	5	0	0
Jacob Mvasa	"	"	"	2	0	0
Mary Dunga	"	"	"	2	5	0
Wm. Matikaka	"	"	"	2	5	0
Nehemiah Mongo	"	"	"	2	5	0
Jas. Dibilali	Butterworth	"	"	3	0	0
Simeon Jame	Tshingeni	"	"	10	0	0
Jonas Nguka	Mayas	"	"	3	0	0
Joshua Mahengwana	St. Mary's	"	"	12	10	0
David Kwatsha	St. Thomas's	"	"	20	0	0
Jacob Mbungane	Nqamakwe	"	"	20	0	0
Andrew Nelapasi Jordan	Hebe Hebe	"	"	2	10	0
Wm. Pambani	Dagane	"	"	3	0	0
Elias Mayekiso	Mbashe	"	"	20	0	0
Wm. Jambwa	Idutywa	"	"	20	0	0
John Tinkilli	Butterworth	"	"	10	0	0
J. Jolobe	Idutywa	"	"	10	0	0
J. Duka	Butterworth (No. 2)	"	"	10	0	0
Wm. Jambana	Xolobe	"	"	15	0	0
D. Matshikazo	Ngolora	25th Mar/80		8	8	0
Nath. Daniel	Caba	"	"	2	10	0
Jo. Dangane	Tsojana	"	"	2	10	0
Timothy Mango	Somyana	"	"	10	0	0
Eliza Menza	St. Mary's	"	"	15	0	0
Lydia Kangwe	Malalweni	"	"	15	0	0
D. J. Kumpi	Hebe Hebe	"	"	10	0	0
Lyel Sokiti	Dagana	"	"	10	0	0
Christian Mazaza	Kuze	"	"	10	0	0
Jane Dimana	Xolobe	"	"	1	10	0
Lucy Bolekwa	Ngolora	"	"	2	0	0
				196	15	0

Diocese of St. Johns, Kaffraria 383

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
Brought Forward		1880		£ 196	15	0
"	Caba	Jan.	March	15	10	
"	Caba			15	10	
"	Mpila			15	0	
"	Isojana			2	5	0
"	"			1	15	0
"	Sudhlebe			1	10	0
"	Sonyana			1	10	0
"	Pokuba				10	0
"	Esiklabeni				10	0
"	St. Mark's				7	6
				£	209	17 6
"	Umlata			£	37	10 0
"	St. Augustine's				68	2 6
"	Buterworth				22	10 0
"	St. Augustine's &c				20	0 0
"	[No Returns last qr.]			£	110	12 6
"	All Saints				50	0 0
"	Emfundisweni				5	0 0
"	All Saints				6	0 0
"	"				6	15 0
"	"				2	10 0
"	"				9	0 0
				£	79	5 0
St. Alban's						
Rev. H. Waters	St. Alban's				37	10 0
Moses Maku	"				5	10 0
"	"				1	10 0
Hy. Dhlwana	Makwababa				2	12 6
Jas. Tantiso	"				2	12 6
(Lokwe's Salary)					4	10 0
				£	54	5 0

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS,

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

57. A separate account is to be kept of the grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

58. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

Bills are to be drawn payable thirty days after sight, and (*a*) where the grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the grant is dispensed through a Local Committee, the amount of several salaries may be included in one bill, and the above particulars respecting each salary must be stated in the Letter of Advice[2] preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society and the actual expenditure on account of the Society's grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

[1] Forms may be had on application.
[2] Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised, and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers in the Society's office in London, at the same time as the Bills are drawn.

PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
Treasurers.

Diocese of St. John's. Kaffraria. 1880

387

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made.	Amount of Payment.

[Attention is particularly requested to the instructions and regulations as to filling up this form.]

DIOCESE OF St. John's. Kaffraria.

No. in Letter Book 281

2/267 31 Mar 1880

Umtata, Kaffraria.

37108

14 April — 1880

DEAR SIRS,

I beg leave to inform you that the Bishop of St. John's has ~~I have~~ drawn upon you under-mentioned Bills at 30 days' sight for £15 .. 0 .. 0 on account of the Ladies' Association Society's Grant for the Diocese of St. John's, Kaffraria for the Quarter ending 31 March 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

H. Cloaker.
Dioc. Sec.

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

on account of the Ladies' Association.

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2810	14 April 1880.	Standard Bank, Pietermaritzburg.	15	0	0

Diocese of St. John's. Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made. From	To	Amount of Payment £ s.
				1880
Miss Blackmore.	St. John's. Umtata	1 Jan	31 Mar	5 0

1880

Miss Blackmore. St. John's. Umtata 1 Jan 31 Mar 5 0

Miss Blackmore

St. John's. Umtata

1 Jan 31 Mar

5 0

Miss Blackmore. St. John's. Umtata 1 Jan 31 Mar

Diocese of St. John's. Kaffraria. 1880

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
	Brought Forward			491	10	0
Rev. J. Button	Clydesdale	1 Jan	31 Ma	56	5	0
" Wm Ngewensa	Bangamyama's	"	"	22	10	0
" Makanya	Umchlwana's	"	"	3	15	0
—	Clydesdale	"	"	5	0	0
			£	87	10	0
Rev. J. G. Chalmers	Ensikeni	"	" £	37	10	0
D. Lavers Esq.	Kokstad	"	" £	2	10	0
Towards the Discount on this Bill		"	"	1	0	0
			£	620	0	0

I have not been able to fill in some of the stations quite accurately, not having received all the Diocesan Quarterly Returns in time.

The Bishop continues ill. Every now & then he seems much better, & he attempts to do some of the many things which require his attention: & then he is worse again. His Lordship hopes shortly to have the pleasure of talking over the affairs of his Diocese with you. — The Archdeacon spent a few days here last week, having come all the way from St. Mark's; & Mr. Key came down from St. Augustine's. It has been a very anxious time for all of us. ——— E.H.C.

SOCIETY FOR

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS.

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills [1] are to be drawn payable thirty days after sight, and (*a*) where the grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the grant is dispensed through a Local Committee, the amount of several salaries may be included in one bill, and the above particulars respecting each salary must be stated in the Letter of Advice [2] preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society, and the actual expenditure on account of the Society's grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

[1] Forms may be had on application.
[2] Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

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III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers, in the Society's Office in London, at the same time as the Bills are drawn.

PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
} *Treasurers.*

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

DIOCESE OF St. John's, Kaffraria. 12314

No. 2811

57144

Umtata, Kaffraria,

14 April 1880

DEAR SIRS,

I beg leave to inform you that ~~I have~~ The Bishop of St. John's has drawn upon you under-mentioned Bills at 30 days' sight for £ 125 - 0 - 0 (S.B.M.) on account of the Society's Grant for the Diocese of St. John's, Kaffraria. for the Quarter ending 30 April —— 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

E. L. Hoare.

Dioc. Sec.

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2811	30 April 1880	Natal Bank, Pietermaritzburg	125	0	0

...TY FOR THE PROPAGATION OF THE GOSPEL,

Diocese of *St. Johns. Kaffraria*

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.
		1880			
Rt. Rev. Bp. of St. Johns	Kaffraria	17 Feb.	30 April	100	0 0
	Travelling allowance	"	"	25	0 0
			£	125	0 0

His Lordship proposes to leave at the beginning of next week, and is therefore obliged to draw the bill a fortnight before it is due. It will not get to the Bank much before the end of the month.

H.L.

Attention is particularly requested to the instructions on page 4 as to filling up this form.

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DIOCESE OF St. John's, Kaffraria

No.

Umtata. Kaffraria

25 June 1880

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bills at 30 days' sight for £ 620. 0. 0 on account of the Society's Grant for the Diocese of St. John's. Kaffraria for the Quarter ending 30 June ——, 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

H. Tutt
Vicar General

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2814	30 June/80	Standard Bank. King Wm's Tn.	420	0	0
2815	30 June/80	Standard Bank. Pietermaritzburg	200	0	0
			620	0	0

Diocese of St. John's Kaffraria.

NAME OF MISSIONARY	STATION	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
Ven: H. T. Waters	St Mark's	1st April	30 June	62	10	0
" Allowances	"	"	"	12	10	0
Rev. P. Wasiza	"	"	"	22	10	0
Wm. Daniels	"	"	"	5	0	0
H. Dunga	"	"	"	3	0	0
A. Mhlambiso	"	"	"	5	0	0
Jas. Sihlafi	" Zamata	"	"	3	—	
S. Lawe	" St. Andrews	"	"	10	.	.
K. Mtakati	" Sabalele	"	"	1	10	0
J. Mhlambi	" Hohola	"	"	3	.	.
J. Nkomo	" Lufuta	"	"	1	10	0
G. Nkguka	" Maya's	"	"	3	.	.
Jane Kusse	"	"	"	2	.	.
M. Marongo	"	"	"	2	5	.
M. Dunga	"	"	"	2	5	0
W. J. Makehane	"	"	"	2	5	0
Lil. Daniels	"	"	"	2	5	0
Sophia	" St. Andrews	"	"	1	10	0
Jas. Madolweni	Gcalekaland	"	"	4	10	
	"	"	"	.	7	6
	FINGOLAND.			149	17	6
Barnabas Mzeleni	Xilinxa	"	"	2	10	0
	Emdeni	"	"	1	10	0
D. Kwatsha	H. Thomas	"	"	2	10	0
A. Kunzwayo	Ngamakwe	"	"	2	10	
Nehemiah Jordan	Hebehebe	30 June	30 Sept	4	10	0
J. Mpamlwana	Ntakana	30 June	30 Sept	2	5	0
Paul Mhlambiso	"	"	"			
Elias Mazekiso	Esihlabeni	"	"	2	10	0
Wm. Tandwa	Sonjica	"	"	2		
Alfred H.....	Tsojana	"	"	4	0	0
J. Totobo	Ggoggora	"	"	1	10	0
Jos. Duba	Qutsa	"	"	3	0	0
Nath[l] Daniel	Cala	"	"	2	10	0
Jos[h] Ndungane	Tsojana	"	"	7	10	0
Sim. Mango	Ngokyana	"	"	2	10	0
				40	0	0

Diocese of St. John's, Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.	
(FEMALE)	FINGOLD.	Brought Forward		40	0	0	
Eliza Mene	Xilinga	1st April	30th June	1	15	0	
L. Kumana	Matolweni	"	"		15	0	
S. J. Kumbe	Nebekebe	"	"	1	10	0	
J. Sokiti	Dajana	"	"	1	10	0	
J. Gumana	Xolobe	"	"	1	10	0	
J. Bolekwa	Ngolosi	"	"	2	-	-	
	Caba	"	"	1	10	0	
A. Rivilt	Tsojana	"	"	2	5	0	
S. Zenku	"	"	"		15	0	
D. J. Pongumana	Sudhlebe	"	"	1	10	0	
C. Majuya	Gonyama	"	"	1	10	0	
L. Daba	Potula	"	"	1	10	0	
S. Kwatsha	Esihlabeni	"	"	1	10	0	
Miss	Tinaka	"	"	1	10	0	
				£ 60	0	0	
Rev. E. L. Loaker.	Umtata	"	"	37	10	0	
Rev. F. W. Green	All Saints'	"	"	50	0	0	79. 5. 0
Native Teachers	"	"	"	29	5	0	
Rev. B. Key	St. Augustine's	"	"	66	5	0	
Allowances	"	"	"	11	17	6	
Rev. D. Adonis	" Tsolenkama	"	"	22	10	0	
Jo. Magunya	" "	"	"	2	0	0	140. 12. 6
Mat. Dimbe	" "	"	"	3	0	0	
Ben. Tikadi	" St. Pauls	"	"	7	5	0	
Klas Lulseka	" Bogotwana	"	"	4	10	0	
	" Mujika	"	"	3	5	0	
Ven. J. Button	Clydesdale	"	"	50	0	0	
Allowances	"	"	"	6	5	0	84. 10. 0
Rev. Wm. Rgewensa	" Bangamyama's	"	"	22	10	0	
Makanya	" Umchlwana's	"	"	3	15	0	
	"	"	"	5	0	0	
Rev. H. Waters	St. Alban's	"	"	37	10	0	
M. Naku	"	"	"	5			
H. Ndhlwana	Makwababa	"	"	2	12	6	54. 5. 0
L. Tantiso	"	"	"	2	12	6	
Makapa	"	"	"	4	10		
	"	"	"	2	0	0	
		Carry Forward		579	0	0	

Diocese of St. Johns, Kaffraria.

NAME OF MISSIONARY	STATION	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
Ven: A. T. Waters	St Mark's	1 April	30 June	62	10	0
" Allowances	"	"	"	12	10	0
Rev. P. Masiza	"	"	"	22	10	0
Wm. Daniels	"	"	"	5	0	0
A. Dunga	"	"	"	3	0	0
A. Mhlambiso	"	"	"	5	0	0
Jas. Sihlafi	" Zamata	"	"	3	—	
J. Lawe	" St. Andrews	"	"	10	.	.
K. Mtakati	" Sabalele	"	"	1	10	0
J. Mhlambi	" Mokota	"	"	3	.	.
J. Nkomo	" Lufuta	"	"	1	10	0
G. Nkquka	" Maya's	"	"	3	.	.
Jane Kuse	"	"	"	2	.	.
M. Marongo	"	"	"	2	5	.
M. Dunga	"	"	"	2	5	0
W. J. Matakane	"	"	"	2	5	0
Lil. Daniels	"	"	"	2	5	0
Sophie	" St. Andrew	"	"	1	10	0
Jas. Madotzeni	Gcalekaland	"	"	4	10	
	"	"	"		7	6
	FINGOLAND.			149	17	6
Barnabas Mzeleni	Xilinxa	"	"	2	10	0
	Emdeni	"	"	1	10	0
D. Kwatsha	St. Thomas	"	"	2	10	0
A. Kunzwayo	Ngamakwe	"	"	2	10	
Nehemiah Jordan	Hebehebe	30 June	30 Sept	42	0	0
J. Mdumbwana	Mdakana	30 June	30 Sept	28	0	0
Paul Mhlambiso	"	"	"			
Elias Mazekiso	Esiklabeni	"	"	2	10	0
Wm. Tandwa	Sonjica	"	"	2		
Alfred M.....	Tsojana	"	"	4	0	0
J. Totobo	Ggoggora	"	"	1	10	0
Jos. Duba	Qutsa	"	"	3	0	0
Nath. Daniel	Caba	"	"	2	10	0
Jos. Ndungane	Tsojana	"	"	7	10	0
Sim. Mango	Ngonyama	"	"	2	10	0
				40	0	0

Diocese of St. John's, Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.	
				14 9	17	6	
(FEMALE)	FINGOLD.	Brought Forward		40	0	0	
Eliza Mein	Xilinga	1 April	30 June	:	15	0	
L. Kumana	Matolweni	"	"	"	15	.	
D. J. Kumbe	Nebekebe	"	"	1	10	0	
J. Tokiti	Dajana	"	"	1	10	0	
J. Gumana	Xholobe	"	"	1	10	0	
J. Bolekwa	Ngolose	"	"	2	-	-	
—	Caba	"	"	1	10	0	
A. Rivitt	Tsojana	"	"	2	5	0	
S. Zenku	"	"	"		15	0	
D. J. Pongumana	Sudhles'	"	"	1	10	0	
C. Majija	Gonyama	"	"	1	10	0	
L. Daba	Potula	"	"	1	10	0	
S. Kwatsha	Esihlabeni	"	"	1	10	0	
Miss	Tiniakie	"	"	1	10	0	
				£ 60	0	0	
Rev. E. L. Loaker.	Mundatu	"	"	37	10	0	
Rev. F. W. Green	All Saints'	"	"	50	0	0	79. 5. 0
Native Teachers	"	"	"	29	5	0	
Rev. B. Key	St. Augustine's	"	"	66	5	0	
Allowances	"	"	"	11	17	6	
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Jo. Magunya	"	"	"	2	0	0	4. 12. 6
Mat. Dimbe	"	"	"	3	0	0	
Ben. Tikadi	" St. Pauls	"	"	7	5	0	
Klas Lukeeka	" Bogotwana	"	"	4	10	0	
	" Mujika	"	"	3	5	0	
Ven. J. Button	Clydesdale	"	"	50	0	0	
Allowances	"	"	"	6	5	0	8. 10. 0
Rev. Wm. Rzewensa	" Bangamyama's	"	"	22	10	0	
Makanya	" Umchlwana's	"	"	3	15	0	
—	"	"	"	5	0	0	
Rev. H. Waters	St. Alban's	"	"	37	10	0	
M. Naku	"	"	"	5			
H. Ndhlwana	Makwababa "	"	"	2	12	6	5. 5. 0
L. Tantiso	" "	"	"	2	12	6	
Makas	"	"	"	4	10		
—	"	"	"	2	0	0	
		Carry Forward		579	10	0	

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS,

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills[1] are to be drawn payable thirty days after sight, and (*a*) where the grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the grant is dispensed through a Local Committee, the amount of several salaries may be included in one bill, and the above particulars respecting each salary must be stated in the Letter of Advice[2] preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society, and the actual expenditure on account of the Society's grant, and the balance (if any) remaining in hand; and receipts from the Missionaries, and others must be sent as vouchers for the expenditure.

[1] Forms may be had on application.
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MEMORANDUM.

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PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
} *Treasurers.*

Diocese of St. John's. Kaffraria

395

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
		Brought Forward		579	0	0
Rev. J. L. Chalmers	Ensikeni	1 April	30 June	37	10	0
D. Laverton	Kokstad	"	"	2	10	0
Towards Discount on Bills of Exchange				1	0	0
				£620	0	0

For Ladies' Assoc'n Grants
see Letters of Advice herewith.

E. Lake
Dioc. Sec.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS.

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills[1] are to be drawn payable thirty days after sight, and (*a*) where the grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the grant is dispensed through a Local Committee, the amount of several salaries may be included in one bill, and the above particulars respecting each salary must be stated in the Letter of Advice[2] preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society, and the actual expenditure on account of the Society's grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

[1] Forms may be had on application.
[2] Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers, in the Society's Office in London, at the same time as the Bills are drawn.

PHILIP CAZENOVE,
JOHN EDWARD KEMPE,
HENRY BARNETT,
} *Treasurers.*

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

397

DIOCESE OF St. Johns. Kaffraria 1879

No. Umtata. Kaffraria 1879

31 July 1880

3/486

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bills at 30 days' sight for £ 125. 0. 0 on account of the Society's SBM Grant for the Diocese of St. Johns. Kaffraria for the Quarter ending 31 July 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

H Waller
Vicar General

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2816.	31 July 1880	Standard Bank. Pietermaritzburg.	125	0	0

Diocese of St. John's. Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment £	s.
Bishop of St. John's	St. John's.	1 May	31 July	125	0

PHILIP CAZENOVE,
JOHN EDWARD KEMPE, } *Treasurers.*

[Attention is particularly requested to the instructions on page 4 as to filling up this form.] 39

DIOCESE OF St. John's, Kaffraria.

No. 2/429

Umtata. Kaffraria

23 September 1880

37706

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bills at 30 days' sight for £ 620 .. 0 .. 0 on account of the Society's Grant for the Diocese of St. John's. Kaffraria. for the Quarter ending 30 September 1880. which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

Herbert Wilkie
Bishop of Kaffraria

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

	No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
37682	2819	30 Sept.r 1880	Standard Bank. King Wm.s Town	400	0	0
706	2820	30 Sept.r 1880	" " P. M. Berg.	220	0	0

Mem.- Paulas of grant of Expenditure must be given WHW

Diocese of _____

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made: From	To	Amount of Payment. £	s.

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

401

DIOCESE OF St. Johns. Kaffraria

No. 3759

Quilata. Kaffraria 7 Nov 10

31 October 1880

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bill at 30 days' sight for £125. 0. 0 on account of the Society's Grant for the Diocese of St. Johns. Kaffraria for the Quarter ending 31 October 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

H Tempest Wales
Vicar General

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.
2823	31 October	Standard Bank. P.M. Burg	125	0

Diocese of _____

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.
		1880			
B. Bp. of St. Johns	Diocese of Kaffraria	1 Aug	31 Oct	100	0
				25	0
				£	125 0

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

403

DIOCESE OF St. John's. Kaffraria

No. _____

St. John's. Kaffraria 3471

16 December 1880 1881

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bills at 30 days' sight for £ 620. 0. 0 on account of the Society's Grant for the Diocese of St. John's. Kaffraria for the Quarter ending 31 December 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

W. Tyrrell

Vicar Apost.

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2824	16 Dec. 1880	Standard Bank. K. Wm Town	170	0	0
2825	" "	" " P.M.Burg	450	0	0
			£620	0	0

Diocese of _____

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

DIOCESE OF St. John's Kaffraria

No. 1880

St. John's Kaffraria

16 Dec. 1880

£3977

DEAR SIRS,

I beg leave to inform you that I have drawn upon you under-mentioned Bills at 30 days' sight for £ 21. 5. 0 on account of the Society's (Ladies' Assn.) Grant for the Diocese of St. John's. Kaffraria for the Quarter ending 31 December 1880 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

H Tompset Waters

Wm Govan

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
2826	16 Dec. 1880	Standard Bank. P.M.Burg	21	5	0

Particulars by Mail Post

Native & half-caste at Umzimkulwana

Diocese of "

NAME OF MISSIONARY	STATION	Period of Service for which payment is made From	To	Amo of Pay £	
		1880			
Miss Blackmore	Umtata	16th	31 Dec	18	0
"	Clydesdale	"	"	3	15
				21	5